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THE

ic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

L. VII.

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BHADRAPAD, 1970.

No. 3.

"Sri Ram Revolutionist."

(By "An Arya.")

stable & Co., Ld., London. It is a story professedly based on the events of 1907—10 and called by its thor "A Transcript from Life 1907—10." As a novel, the k has no merits either literary or artistic. As a record of nts it bristles with false, malicious, onesided and biased ntements—statements which have already been exploded not proved to be untrue. The book has been written with proved to be untrue. The book has been written with purpose, viz., that of blackguarding the bucated Hindu in general and the Arya Samaj in a pricular. From beginning to end it is an attempt to kill the

educated Hindu with ridicule and contempt. It ridiculated his English, his education, his character, his religion, reforming activity, his sense of humour, his parentage, pride for his past and his moral and physical courage. paints him as black as one possibly could, on the of hand it extols the British in general and the I. C. S. particular to the seven skies. The object is by conti to show the absurd pretensions of the Hindu nationalista also to charge him with the grossest ingratitude. If so, ignorant Britisher at home might be taken in or it mig tickle the vanity and fancy of the Anglo-Indian; beyond that it is not likely to make any impression any seriously-inclined person, as the veil but on by author is too thin to conceal the prejudices of the class which he belongs. Some people are inclined to think the it has been written by a civil service man. In fact names of Sir Bampylde Fuller and Sir Louis Dane are bei freely mentioned. We disagree. The former is a mu better writer and is a much more fair-minded person tl the author of such a hopelessly one-sided and clumsy duction. We do not either believe that Sir Louis Dane I anything to do with the book. It is too pedagogic to the work of a Civilian Administrator. We are inclined think that the writer is a "Skene." In any case the wri has given a rather sad illustration of Anglo-Indian court by concealing his identity. And in ridiculing the edu ed Hindu and putting all sorts of absurd, inflammato le false and seditions statements in his month he has play with fire. In the hands of young Indians (devoid of image) nation and sense of humour as he is pleased to depict the the book might be a dangerous text. While he has put v sorts of tenable and untenable, partially true and partial false statements about British rule in India in the moun of his characters, he has made no serious attempt to refs them except by general denunciation or general declaima The Educated Hindu is too famaiar with this sort se argument and is not likely to be influenced by it for he

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The perusal of the book may affect his mind in a way quite different from and opposite to the author's wishes. In short the book is a dangerous weapon in the hands of air extremist propagandist." Books of this kind make the work of the Government very difficult as they are awfully surgestive. Besides they add to the difficulties of attacted leaders and interfer with their effort to wear the you aful patriots from the dubious and dangerous paths of everationary politics. In questioning the honesty of the religious and social reform movements, the author pulls it to pieces the very planks on which the leader of educated India relies for the accomplishment of the above object.

In the very first chapter the author describes a "religious lecture by one "Narsinha" Swami," whose "influence in North India rivalled that of Arobindo Ghose in Bengal" and who "was indentified with the spiritual side of the revolutionary movement in the same way as Tilak was with the political." A few pages later it is said that "be has been home and all that, taken a degree, sipped tea in Bays water drawing rooms, read papers to the Asiatic Society, lectured in America;" though "he is a Bengalee Lingayat still and always will be." Now firstly no such Bengali Swami visited the Punjab in the years, 11907-10; nor can the description apply to any Bengali lecturer whatsoever whether Swami or not, who visited the Punjab in those years. In fact we are not aware of any Bengali lecturer of any ability or fame, having given es in the Punjab in the years 1907-10. Thus the of the conversation reported on page 16 about his osed connection with the Arya Samaj and about his n ssion (to introduce the Bengal system into the Punjab) s absolutely baseless and without any foundation. The ames and descriptions, one may leave side as having een invented for the sake of the story, but the facts hould be true, if the book is "a transcript from life." Now pe principal facts relied on for the purposes of this story together facts exul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

But what concerns us more are the opinions about the lecture. On page 12 it is conceded that there was not "a breath of political discontent," not even a "hint of it," yet on page 15, we are assured on the authority of the English Policeman, "Dean," that "the lecture was probably only ground bait," because the lecturer praised the English for their unity!!! For a responsible English Police Officer to argue that it is sedition to praise the English for their unity because indirectly it means that the Indians "are fifty times stronger than the British" and that if they combine their forces they can "kick them out," is not only ridiculous but it makes the situation hopeless. Happily we are not entirely in the hands of Deans, though we are often at their mercy. Probably there are more Deans in the Indian Police than not.

On page 87 a maliciously false statement judicially declared to be false and libellous so far as L. Lajpat Rai is concerned has been repeated without any reservation. This shows the malicious nature of the publication. Another libel on the same gentleman is perpetrated on page 98. "Skene," having suddenly come into a meeting of the students held to express their indignation at the deportation of L. Lajpat Rai, where a great deal of nonsense is supposed to have been talked, begins to lecture to his students and says:—

"I will tell you about the canal colonies some other time. Government, as you know, have turned hundreds of thousands of acres of desert land into cultivation, and they have given this land free of charge to cultivations and the only conditions they have put upon the tenun are framed to preserve the property in the families it intended for, so that it may pass from father to son, and not be whittled away, ao too often happens, by usure, and lavyers."

This is the extent of the author's knowledge (!) about the agitation against the Colonization Bill and the content of that bill. Why did he lose the splendid chance of that bill and the contents of that bill contents of the contents of that bill contents of the cont

we fail to understand. In the next sentence he charges "the deportee" and his friends with having maddened the colonist with lies and misrepresentations. But what were the lies and misrepresentations so vehemently denounced! Why did the learned Principal keep them back? Here was an opportunity for exposing them and that was let go probably because the learned Principal himself did not know what those "lies and misrepresentations" were and even his imagination failed him. Was it not the duty of this author who was preparing "a transcript from life" to make enquiries and give the facts to his readers to enable them to form their judgment. No. His object was to simply malign, to misrepresent and to defame certain persons. The writer evidently does not know up to this time (which is common knowledge in the Panjab) that the agitation against the Colonization Bill was really started and engineered by a Mussalman editor (since dead) and a Mussalman pleader still alive and that the memorial adopted by the colonists at the Lyallpore mass meeting was revised by a Muhammadan Honourable Member of Council. It was not the work of the Hindus. To say the least the Muslims were as much responsible for it as the Hindus if not more. It was through the good offices of persons of the kind of the writer, that the Hindus were made the scapegoat of other peoples' sins in 1907. A man ignorant of these facts ought not to have attempted to write "a transcript from life" unless his intention was to fill up his with "lies and misrepresentations." The class of politicians to which the writer belongs-being a "skere" as I guess—is apparent from the following on page 98:-

"India is as much the property of the English as the estate of one of your Zemindars is the property of the landlord whose ancestor wen it by the sword, or was given it for service. Tell your Zemindar he must divide his property among his tenants because they are becoming fit to manage it themselves, and hear what he will say, yet this is what some of our politicians are saying about

India. It is quite true that if we left the country each community would be at the other's throat. This is one good reason for our staying. But it is not the reason. We are here because it is our country. Incidentally it happens to be our way to recognise our obligations to our tenants as no other rulers have done or are ever likely to."

- On page 102 occur the following sentences which are nothing but a tangle of lies and purely malicious inventions:—
- "Skene learnt a lot about sedition before dinner. Dean turned back into the club with him, and they sat on a garden seat overshadowed by hibuscus and duranta, while he unfolded the schemes of the extremist gang in Lahore.
- It was the most complicated organisation, and the police believed that the whole body of the Arya Samaj was involved in the nexus, so that every postal and telegraph clerk and every subordinate on the railway knew exactly what he had to do on the day of reckoning. Many Aryas, of course, cared nothing for politics, but those who were well-disposed to Government dared not betray their associates if they would, so it was impossible to say how many knew what was going on in the inner ring."

Another equally baseless lie is given on page 104. It is a very poor compliment to the Indian extremist to suppose that he is so ignorant of his country as to send emissaries to Amar Nath, Gangotri and Kidar Nath in furtherance of his nationalist schemes. Gangotri, Kidar Nath and Amar Nath have never produced warriors or even patriots. It only shows the credulity of the Anglo-Indians who believe every story that is told them by an unscrupulous Police against the educated Hindu.

Other similarly ridiculous statements have been made by the writer in the other chapters of the book but he has quite surpassed himself when he comes to speak of the Gurukula. First he tries to ridicule the mission of the Gurukula and to brand it as a nursery of sedition by confounding the "back to the Vedas" cry of his arch seditionist Bengali Swami, "Narsinha Swami" with the Gurukula mission. Then he assures his readers that a speech in which a Pandit had dared to speak the truth about the respective characters of the Indian and the British "incensed the Aryas" so much that they tried to shout him down by cries of "sycophant, time-server, lickspittle, subserviencey fouler of his nest" and so on. The whole thing is rubbish and vitriolic.

We are afraid a book like this is bound to do great mischief and we can think of no greater enemy to British rule in India than the writer of the book. We do not know why the provisions of the Indian Press Act should not be put in operation against this book as it is bound to sow seeds of disaffection between the different classes of His Majesty's subjects, and if an Indian were to take into his head to reply to this in the same strain it will be a rather risky game.

Now before we finish we want to state for the one hundreth time the position of the Arya Samaj in the clearest possible terms. The Arya Samaj and the Arya Samajists accept the fact of the British Government and believe that under the circumstances it is the best kind of Government that India can have. As such 't is the duty of every Arya Samajist to be a law-abiding sitizen and to advance the cause of peace and order. The vya Samaj makes no secret of its mission to make men bet. morally, intellectually, spiritually and socially. The Ar cannot but recognise that they have special ties, religious, s. al and national, with all those who accept the Vedas as their Scriptures and as such it is their duty to develop and bring about in them all those traits of character which lead to manliness, frankness, horesty, lo ftruth, generosity, kindness, sense of justice and fair play, in short to do every

thing which will contribute to their social efficiency and make them worthy descendants of worthy forbears (however remote). It is their mission to unfasten the chains of intellectual, moral, religious and social bondage. The Arya Samaj is for everything good in human nature and if loving one's country & one's people is good, the Samaj stands for it and is not ashamed of it. The Arya Samaj stands for progress on solid foundations and is, therefore, engaged in building up the character of its people. It believes in the ever true principles of association, cooperation and organisation. Whatever the Samaj does, it does openly. Our schools are open, our meetings are open, our services are open and we challenge any one to give one single proof of the Arya Samaj having ever encouraged secrecy. In fact, the complaint, sometimes is that it is too outspoken and too open. Its one outstanding fault has been that it has ever hated diplomacy and has paid too little regard to expediency. It does not stab people in the dark, either by words or by deeds. It is not a body of snakes. It discourages sycophancy and double dealings of all kinds. Well, if all this leads to a desire for political freedom, it has no reason to say, "no," to it.

If ever, the time comes when the Arya Samaj, out of fear, or out of diplomacy or out of expediency or for the sake of pleasing any human being or beings, says otherwise and changes its principles and its procedure, it shall be false to its God, and His scriptures, it shall be false to its founder and his mission, and it shall deserve to die the death of a worm.

One word more and we have done. The religion of the Arya Samaj is a religion of hope, of peace, of good will among men and last but not the least of optimism. It believes that under the guidance of an All-wise Dispensation and with the help of British Connection and British friendship, India and Indians have a great future before

them and it believes that that future depends on sober, wellordered and patient progress. It has no faith in abnormal
upheavals, bloody reprisals, youthful observations and
revolutionary methods. But what is most important is
that it does not believe that the present-day Indians are
of that stuff that make successful revolutionists. As Arya
Samajists we are prepared to co-operate, for peace and
progress, with all those who believe in our honesty, whether they be Anglo-Indians or others but to Deans, Skenes,
and others of that class we can only say "Do your worst,
we are prepared to suffer for our principles, for our
convictions and for our faith," and if trouble come out
of that, the responsibility shall be yours and not ours.

The ideal of Kingship in Shukra-Niti.

(By.Mr. G. A. Chandvarkar.)

MONG the many Niti-Shastras extant in Sanskrit Literature such as Vidur-Niti or Chanakya-Niti, Shukra Niti occupies a high place of honour. work is an excellent treatise on ethics, state-craft and sociology and deserves a wide reading and careful study. The style of the book is indeed antique and charming and reminds one of the times of Valmiki or Vyasa. very arrangement of sholokas is characteristic of a classic period. Some of the critics, however, are inclined to believe that the work is of a recent date and at the most a collection of few fabricated verses. A student of history with a critical bent of mind receives a surprising shock when he finds guns, cannons and clocks mentioned in this Niti. must, however, be admitted that the fixing of an accurate date of the author both from internal and external evidences is a pretty difficult task. The history of the author is, like many other Sanskrit authors of repute, shrouded in mystery and if tradition and folklore are to be believed in, Sukracharya is known as the preceptor of Asuras, a mighty race of aggressive rulers and worshippers of matter whose main object in life seems to have been the accumuof wealth, the enjoyment of sensual pleasures lation or the teasing of good and saintly men who led pure, chaste and pious lives. Let us for a moment abandon the idea of wandering through the maze of such controversial points as the date and life of the author and proceed to breathe the pure atmosphere created by the ingenious writer. In this paper we propose to give a free "translation of some of the shlokas which preach the ideal of kingship presented to us by the author and in a subsequent paper deal with the principles of ethics enunciated 100-01 Gukar Wanger Unitersity Harrowar Collection. Digitized by S3 Foundation USA

It is difficult to think of the times when there was no king in the Aryan Society. Even the Vedas speak of the king in eulogistic terms and the mantras invoking blessings on the king at the time of his coronation are indeed very sublime in conception. The Aryan race is by instinct and tradition a reverer of the king whom it considers as the avatar or representative of God himself. The history of the race is brimful of instances where men, women and regarded the king with feelings of unbounded affection and profoundest respect. Mighty revolutions and dangerous rebellions ending in the overthrow of a crowned monarch or the murder of an emperor are happily unknown in the history of our race. Loyalty of the subjects of Rama or Dasharatta is proverbial and has become a sharer of the immortality given to it by Valmiki, the great Adi-Kavi. Brahmins considered it a part of their sacred duty to make the king walk in the path of righteousness, the Kshatriyas deemed it a noble mission of their life to fight for their king, the Vaishyas regarded the increase of the wealth of the state as their bounden duty and last but not least, the shudras could not think of any duty higher than serving their king and obtaining their salvation. In fact, every individual in the society regarded the king as an object of deep veneration. The ruler occupying a prominent position in society, every prophet, every poet, every philosopher and every author thought it worth his while to place before his readers the duties of an ideal king and of faithful subjects alike. Naturally enough Sukracharya also deals exhaustively with this question of questions. Raja-Kalasya-Karanam (राजा कालस्य कारग्राम्) King is the maker of Time, is an oft-quoted saying. shloka

"राजानं प्रथमं विदेत् ततो भार्यो ततो धनम् राजन्यसतिकोके ऽस्मिन् कुतो भार्या कुतो धनम्

speaks in quite unequivocal terms of what the people thought of the king. They held him above wealth

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and wife. The writer, therefore, hopes that the ideal of kingship as presented by *Shukracharya* will excite some interest and great reverence for the author of the Niti among his indulgent readers.

* Ch. I Sl. 14. नृपस्य पर्मो धर्मः प्रजानां परिपालनम्। दुष्टनित्रहनं नित्यं न नीत्या तौ विनाह्युमे॥

The protection of the subjects is the sacred duty of a king as also is the punishment of wicked persons but both these are not possible of execution without the correct understanding of the science of ethics.

Sl. 16. नीति त्यक्ता वर्तते यः स्वतंत्रः सिंह दुःख भाक्॥ स्वतंत्र प्रभु सेवातु हासिधारावले हनम्॥

Misery falls to the lot of a king who fails to walk in the path of righteousness and then leads a life in a spirit of so-called independence. To serve such a king is as dangerous as to lick the sharp edge of a sword.

Sl. 17. स्वाराध्यो नीतिमान् राजा दुराराध्यस्त्वनीतिमान्। यत्र नीति बले चोभे तत्र श्रीम्सर्वतो मुखी॥

A righteous king deserves homage.....Wherever there is a combination of righteousness and power, wealth is found in abundance.

81. 19. भिन्नराष्ट्र बखं भिन्नं भिन्नोऽमात्यादिको गर्गः। अकौशस्य नृपस्यतदनीतेर्यस्य सर्वदा॥

Internal dissensions among the ministers, strife among the subjects and want of harmony among the military

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^{*}N. B.—The work is divided into four chapters and there are nearly 3,000 shlokas treating of various subjects. The numbers here refer to the verses in the Niranaya Sagar edition of Bombay. The division into chapters and different subjects is not very scientific. Sometimes shlokas are to be transferred from one chapter to another to suit the subject-matter. A well-classified and an excellent rendering into English will be of immense benefit. This and the other succeeding papers make no claim to an attempt in this direction. These are only stray reflections on the excellent Niti. One paper on "Architecture" appeared in the March number of "The Indian Review" Madras for 1912, G. A. Ch.

officers are all due to want of ingenuity on the part of a king.

Sl. 23. नृपः स्वधर्म निरतो भूत्वा तेजः चयोन्यया। अभिषिक्तो निभिषक्तो नृपत्वं तु यदाप्नुयाद्य॥

That monarch whether he be duly crowned or uncrowned is said to attain kingship only when he is careful in the discharge of his legitimate duties.

Sl. 27. बुद्धचा बलेन शौर्येगा ततो नीत्यानु पालयन् । प्रजाः सर्वाः पतिदिनमच्छिद्रोदेड धृक् सदा ह

That being alone is worthy of holding a sceptre who is capable of governing, by reason of his possessing intelligence, power, bravery and purity of character.

3 Types of Kings.

Sl. 80 and 11. यो हि स्वधम निरंतः प्रजानां परिपालकः। यष्टा च सर्व यज्ञानां नेताशतु गगास्य च ॥ दान शौंडः चमी शूरो निस्पृहो विषयेष्विप । विरक्तः सात्विकः सो हि नृपोंते मोचमन्वियात्॥

That king is said to be of a "Satweeka" nature who always cares for the good of his subjects, who is constantly engaged in the discharge of his legitimate duties, who performs Yajnas, who victoriously leads his armies and who is of a forgiving and charitable nature and who is free from avarice, lust and wantonness.

विपरीतस्तामसः स्यात् सोंते नरक भाजनः। निर्घृगाश्चमदोन्मतो हिसकः सत्य वर्जितः॥

Sl. 32. One who does not possess the above mentioned virtues and who is cruel, blood 'thirsty and unjust finds a place in hell and is said to be of "Tamasie" nature.

राजस्रे दांभिको लोभी विषयी वंचकर शठः।
मनसान्यश्च वचसा कर्मणा कलहः प्रियः॥
नीचप्रियः स्वतंत्रः नीतिहीनर छलांतरः।
सतियंकं स्थावरत्वं भवितांते नृपा धमः॥

That king is really of the worst type who is arrogant; avaricious, passionate, lustful, cunning, aggressive, lover of mean adulators, absolute and immoral. He is of the "Rajogun" type.

्राजास्य जगतो हेतुईद्धचै वृद्धाभि संमतः। नयनानंद जनकः शर्शांक इवतो यधैः॥

S1.64. The king is the eause of prosperity in this world and is the delight of the eyes just as the moon is the delighter of the ocean. (The phenomenon of tides is known to be the result of lunar attraction).

Sl. 74 अग्निर शुचिलया राजा रक्षांर्य सर्व भागभुक्।

The king ought to be as bright as fire. He is justified in receiving taxes on account of his being the just protector of the people.

Sl. 77. पिता माता गुरु भ्रीता वंधु वैश्रश्रवणो यमः नित्यं सप्तगुणैरेषां युक्तो राजा न चान्यथा॥

The ruler should be a protector like a father, a lover like a mother, a teacher like a *Guru*, helper like a brother, fertiliser like a mighty river and inflicter of punishment like a *Yama* or else he has no right to be a king.

Sl. 79. हितोपदेश शिष्यस्य सुविद्या ध्यापको गुरुः स्वभागोद्धार कुद्धाता यथा शास्त्रं पितुर्धनात्॥

Just as a teacher after imparting sound education to his disciple is entitled to receive proper fees......so also is a parent-like king justified in receiving taxes after his beneficent rule.

Sl. 82 चमयातु विना भूपहे न भात्यि खिल सद्गुर्गी: ॥

The quality of mercy becomes the crowned monarch without which all his other qualities are of no avail.

 Gentleness or politeness is at the basis of morality. Let the king first acquire it and then teach it to his sons, ministers, servants and to his subjects also.

Sl. 97. प्रकीर्ण विषयारण्य धावंत विष्रमाथिनम् । ज्ञानां कुशेन कुर्वीत वश मिद्रियदंमितिनम् ॥

Let the king curb his passions in the form of elephant by the goad of his reason, that elephant which runs amuck in the dense forest of worldly passions.

Sl. 138. यौवनं जीवितं चित्तं द्यायालच्मीश्चस्वामिता। चश्चलानि पडै तानि ज्ञात्वा धर्म रतो भवेत्॥

Let the king realise that youth, life, wealth and power are all transient and act up to the dictates of Dharma.

Sl. 142—144 काम कोधस्तथा मोहो लोभो मानो मदस्तथा।
पड्वर्गमुत्सृजेदेनमस्मित्यक्ते सुखी नृपः॥
दंडक्यो नृपतिः कामात्कोधाच जनमेजयः।
लोभादेलस्तु राजर्षि मीहाद्वातापिरासुरः॥
पौलस्त्योराचुसो मानान्मदाइंगोद्धवो नृपः। etc.

Lust, anger, greed, passions, pride, love of honour are mortal enemies to kings also. The following came to grief on their account, Dandaka King on account of lust, Janamejaya owing to his anger, Eyalarishi owing to his greed, Vatapi by his avarice and Ravana by his love of power and lust.

Sl. 149-1:7 म्रान्वी चिकीत्रथी वार्ता दंडनीति श्रशाश्वती। विद्या श्रतच्यवैता स्रत्यसन्त्रपतिः सदा॥

Let a king always have a mastery over the following sciences:—

- (1) 異語 विद्या—Vedanta. Theology or Metaphysics.
- · (2) The three Vedas and their Angas.
 - (3), Law-(Criminal Procedure Code).
 - (4) 'The Science of Government.

[The details are all explained in the subsequent shlokas]. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Sls. 182-86. These shlokas give the definition of a king, feudatory prince and an emperor whose ranks are fixed according to the income or revenue of a state which is qualified by a phrase प्रजानां त्वविपीडनै:—" Revenue collected without giving the least trouble to the people."

Then follows a description of the construction of villages, towns and capital cities and forts.

Gentle reader, these are a few of the *shlokas* from the 1st Chapter and there are many others too which lay down in precise terms the duties of an ideal king. Throughout the book are scattered beautiful *shlokas* treating of various subjects. The style we repeat is the style of the Gita or the Upanishads and its simplicity is only equalled by its sublimity and the precision by its perspicuity.

The Beard and Royalty.

To

(By Mr. Harbilas Sarda, B.A., M.R.A.S., F.R.S.L., F.R.S.S.)

HE Hindu kings in ancient times had their chins clean shaved. Their portraits show them wearing moustaches in various styles, some also having side locks close clipped, but their chins were always shaved. No one, however, was without the moustaches. Their faces were never clean shaved like that of Napoleon Bonaparte. Throughout the Orient and especially with the Hindus the monstache has always been the sign of manhood and the symbol of manliness. Curling the moustache means defiance. Simply touching it with the hand signifies consciousness of strength and self-reliance. Doing so in the presence of a superior is a sign of arrogance and has often been the cause of bloodshed and mortal combat.

The war between Someshwara, the Chouhan King of Ajmer and Bhimdeva II of Gujrat, according to the Prithavi Raj Rasan, was the result of Solanki Pratap, cousin of Bhimdeva—a fugitive in the court of the Chouhan King—innocently curling his moustache, while the brave deeds of the heroes of the Mahabharat were being recited in the Durbar of Someshwara; for the Chouhan Commander-in-Chief, Kan Rai, misinterpreting this act of Pratap as a sign of defiance, drew his sword and felled Pratap to the ground thus bringing about a war between the Chalukyas and the Chouhans.

Rishis, Munis, and venerable teachers or those who had Panchkesh usually wore beards.

As time advanced and Moslem domination began to affect Hindu society, weakening and destroying old Hindu

ideals, the outward appearance of the leaders of the people, including their dress and the fashion of wearing the hair on the face and the head also underwent a change. The Musalmans who came from the North-West wore a beard and though the founder of their Empire in India and his immediate successor adopted the Hindu custom of having their chins shaved, their successors, with the firm establishment of the Empire, gave up shaving the chin and began to wear beards. The Hindu Rajas by degrees adopted the fashion modifying it to suit their notions of their character, as the military leaders of the people. Thus when they began to grow beards, instead of letting the hair hang down like the Musalmans, the Rajputs made them stand upright, and tied them so as to keep in position.

The last Hindu Emperor of India, the illustrious Prithviraj Chouhan (A. D. 1179 to 1192) wore only the moustaches. The first Musalman Emperor of India, Akbar the Great (A. D. 1556—1605) also had only the moustaches. In appearance, he looked like an ordinary Hindu monarch. He often dressed like a devout Hindu, applied Sandalwood paste to his forehead, put on a pearl necklace and held a pearl rosary in his hand and wore earrings.

The best extant portraits of him show him to all appearances to be a Hindu. His son Jahangir (1605—1627 A.D.) grew only whiskers and had no beard. Emperor Shahjahan (1627—1658 A.D.) was the first to grow a beard.

Aurangzeb (1658—1707), Bahadur Shah (1707—12) and Jahandar Shah (1712-1713) had beards. Farukhsayer (1713—1719) had a close clipped ज्ञालको one, and the puppets Rafiuddarjat and Rafiuddaula (1719) had small beards, but Mahommad Shah (1719—1748) reverted to the old Hindu practice of having his chin (like the Great Akbar) clean shaved. He wore earrings with pearls and looked like an ordinary Hindu chieftain. His successors Ahmad Shah (1748—1754), Alamgir II (1754—59), Shah Alam (1759—1806), Akbar Shah II (1806—1837) and Bahadur Shah II (1837—1859), all grew beards.

All the Governors-General of India from Warren ings (1774—1785) to Lord Dalhousie (1848—1856) had their faces clean shaved: none grew a beard. Of the Viceroys Earl of Canning (1856—1862) and the Earl of Elgin (1862—1863) were clean shaved. Lord Lawrence (1864-1869) was the first whose face was adorned with a beard. His successor, the Earl of Mayo (1869—1872) had his face clean shaved. His three successors Lord North Brook (1872—1876), the Earl of Lytton, (1876—1880) and the Marquis of Ripon (1880—1884) all had beards, the first a short one and the last a very respectable one. The Marquis of Dufferin (1884=1888) wore a French beard. Lord Lansdowne (1888—1894) had only moustaches and side locks like the Hindu Rajas of mediaval times.

The Earl of Elgin (1894—1899) wore a beard. Lord Curzon had his face clean shaved. Of the two English Emperors of India, Edward VII had a beard and His Majesty George V, the present Emperor, also possesses one.

RAJPUTANA.

MEWAR.

The Kings of Mewar, up to Amar Singh II (1700--1716) had only moustaches and thin, close-clipped side locks coming down to the lobe of the ear. Amar Singh II had a thin line of hair—a continuation of the moustache extending to behind the lobe of the ear—an apology for whiskers. The pride of Hindu chivalry, the great Pratap, his son Maharana Amar Singh and the famous Raj Singh, the opponent of Aurangzeb, were all without beards. Rana Sang Ram Singh II (A D. 1716-1734) was the first to grow a beard, a short clipped one. Since then, none of his successors has had his chin shaved. Jagat Singh II (1734-1752), Pratap Singh II (1752-1755), Raj Singh II (1755-1762), Arsi (1762 -1772), Hamir Singh (1772-1778) wore only short clipped beards. Bhim Singh (1758-1828) was the first to grow a full beard, the hair drawn upwards in true Rajput fashion, a custom-which has been kept up by every succeeding Maharana down to Maharana Fateh Singh who is reigning in Mewar since 1884 A. D.

MARWAR.

The Kings of Marwar, from Rao Sivaji (A. D. 1211) the founder of the Rathore family down to Maharaja Man Singh (1804—1843) had their chins shaved. Rao Ganga (A.D. 1515—1531) wore moustaches which looked like short whiskers. Rao Ridhmal (1417-1453), Rao Suja (1491—1515) and King Maldeva (1531-1562) wore very long moustaches. Up to Abhai Singh (1725—1750) side-iocks and moustaches alone adorned the faces of the kings of Marwar. Ram Singh (1750—1751) was the first to wear mutton-chop whiskers. Bakht Singh (1751—1753) and Bijai Singh (1753—1794) contented themselves with side-locks and moustaches.

Bhim Singh (1794—1804) was the first to have a full growth of whiskers. Man Singh was a close follower of Bhim Singh in this respect. Maharaja Takht Singh (1843—1873) was the first to grow a beard and Jaswant Singh (1873—1895) followed suit. The last chief Sardar Singh was beardless. The present chief is only 16 years old.

RAJPUTANA. JAIPUR.

Of the kings of Jaipur, Ram Singh II (A.D. 1835—1880) was the first to grow a beard. Up to Jagat Singh (1803—1818) none even kept whiskers. Though Madho Singh I (1751—1768) wore side-locks rather broad towards the lower end a little below the lobe of the ear, Jagat Singh was the first and the only Raja of Jaipur who wore full whiskers. Ram Singh II was the first to have a beard and his successor Maharaja Madho Singh (1880 A. D.) the present chief, too grows a beard.

BIKANER.

The portraits of the kings of Bikaner, clearly show the various stages the beard has passed through in arriving at its present development. From Rao Bika who founded Bikaner in A. D. 1485 to Maharaja Sarup Singh (1698—1700) the Rajas of Bikaner had only the moustaches and the side-locks. Sujan Singh (1700—1735) and Zorawar Singh (1735—1745) wore these locks much lower down than their predecessors, with the pointed end of the locks coming near the chin. Maharaja Gaj Singh (1745—1787) and Raj Singh (1787) wore mutton—chop whiskers. Surat Singh (1789—1828) and Ratan Singh (1828—1851) wore full whiskers. Rattan Singh's successor Maharaja Sardar Singh (1851—1872) was the first to give up shaving the chin and began to grow a beard. Maharaja Dunger Singh (1872—1887) also wore a beard. The present ruler Maharaja Ganga Singh, has given up the beard, reverting to the old Hindu practice of shaving the chin.

BUNDI.

Of the chiefs of Bundi, no one indulged in a beard till the year 1681 A. D. Bhao Singh (A. D. 1669—1681) was the last to be content with side-locks and moustaches. Anirud (A. D. 1682—1705) was the first to grow a beard. His successor Budh Singh (1705—1743) had only mutton—chop whiskers. Umed Singh (1744—1771) grew a beard after leaving the throne (he died in 1804 A.D.). Ajit Singh (1771—1772) had only moustaches. Bishen Singh (1772—1821) had whiskers.

Ram Singh (1821—1889) had his chin shaved, but wore whiskers, in the shape of a Rajput beard, the hair long and standing upright. The present chief Maharao Raja Raghubir Singh (1889) enjoys a big flowing beard.

Котан.

None of the kings of Kotah has up till now kept a beard.

From Maharao Madho Singh (1625—1631) to Bhim Singh (1708—1720), all had side-locks. Arjan Singh (1720—1724) to Chhattar Lal (1749—1766) gave up even this slight growth of the hair by the ears. Guman Singh (1766—1771)

had his side-locks. Umed Singh (1771—1820) had whiskers. Kishore Singh (1820—1828) were neither the whiskers nor the side-locks. Maharao Ram Singh II (1828—1866) and Maharaja Chhatar Singh (1866—1899) had whiskers. Maharao Umed Singh (1889) the present ruler of Kotah has only moustaches.

SIROHI.

In Sirohi Rao Akhairaj had only moustaches. Rao Shive Singh (1819—1865) had whiskers; the long hair hanging down like a beard, the chin being shaved. Maharao Umed Singh (1865—1875) too had full whiskers. The present chief, Maharao Kesri Singh (1875) is the first to grow a beard.

JAISALMER.

of the West (पश्चिम के बादशाह) Maharaval Amar Singh (A. D. 1659—1701) was the last to be satisfied with side-locks. Jaswant Singh (1702—1711) had mutton-chop whiskers. Budh Singh (1711—1719) gave up shaving but had a close-clipped beard. His successor Tej Singh (1719—1722) wore prominent side-locks like Amar Singh. Maharaval Akhai Singh (1722—1762) wore whiskers. His successor Mulraj (1762—1820) was the first to grow a beard. Gaj Singh (1820—1846) did the same. Ranjit Singh died young and Maharaja Bairi Lal (1864—1891) had a regular Rajput beard. The present chief Maharaval Salivahan also has a beard.

KARAULI.

The Rajas of Karauli were beardless till the time of Ratanpal (about 1680) who was the first to grow a beard. Proximity to Agra and Delhi was evidently the cause of the rulers of Karauli thus early succumbing to Mussalman influence, in this respect. His son Kanwar Pal kept up the beard, but Kanwar Pal's successor Gopal Pal (1725) contented himself with large side-focks, while his successors Taurashpal and Manikpal (1772) had only moustaches, but

large and prominent ones. Amolakpal alone of all the rulers of Karauli had whiskers. Harbakshpal (1804—1837) and Pratappal (1837—1850) grew beards. Naharpal appears to have given it up, but Madanpal adopted the beard again—a practice followed since by all except Lakshmanpal (1869) who probably died young.

ALWAR.

Pratap Singh (1775—1791) was the first chief of Alwar and he wore whiskers. Bakhtawar Singh (1791—1815) and Binai Singh (1815—1857) had beards. Their successors Sheodan Singh (1857—1874) and Mangal Singh (1874—1892) had only moustaches. The present chief Maharaja Jai Singh (1892) has only moustaches.

KISHENGARH.

From Kishen Singh (1597—1615) to Kalyan Singh (1797—1838) thirteen Rajas reigned, in Kishengarh, but no one had whiskers or a beard. Mokham Singh (1838—1841) was the first to have a beard, but it was a close clipped one. His successor Prithvi Singh (1841—1880) was the first and the last to grow a regular beard. Sardul Singh (1880—1901) however gave it up and the present chief (1902) does not nurse one.

PRATAPGARH.

Of the Maharawats of Pratapgarh up to Sarvat Singh (1775—1844), all had only side-locks and moustaches. Ram Singh (1717—1718) indulging in rather long and heavy ones. Dalpat Singh (1844—64) was the first to grow a beard and his successors have since kept up the custom.

BHARATPUR.

Bharatpur is a Jat principality. No chief has had whiskers and Jaswant Singh (1853—1893) was the first and the last to grow a beard. The first four Rajas of Bharatpur Thakur Badan Singh, Raja Suraj Mal, Jawahir Singh and Ratan Singh (1765) wore thick prominent curled up moustaches half-way between whiskers and ordinary moustaches,

Their successors Ranjit Singh (1823—1825), Randhir Singh (1805—1823) Baldeo Singh and Balwant Singh (1825—1853) were moustaches in the same style, but a little smaller and less prominent. Jaswant Singh's successor Ram Singh (1893) was deposed while still young. The present Raja is a minor.

TONK.

The Nawabs of Tork are Musalmans and grow beards. Thus it appears that neither the Moghul nor the Rajput had anything to do with the beard till the year 1627 A. D. The 17th century marks the adoption of the beard by the Shahiahan was the first Emperor of Crown in India. India to adopt it, and the Raja of Karauli (1680) was the first chief in Rajputana to grow a beard. Bundi followed close with a beard in 1682, Mewar (1716) Jaisalmer (1711) and Alwar (1791) adopted it in the 18th century, the rest with one exception--Jhallawar, Sirohi, Jaipur, Marwar, Bikaner, Kishengarh, Pratapgarh, Bharatpur, and Tonk adopted the beard in the 19th century. The solitary exception is Kotah, whose chiefs have unanimously discarded the beard.

A Climpse of Real "Japan."*

BY

Dr. P. K. Biswas, Ph.D. (Sappors, Japan).

HOSE who have watched with interest the course of events during the last two decades cannot fail to be impressed with the stirrings of a new life all over the Orient. The whole contineat of Asia is as it were in a state of transition. Twenty-five years ago there was not a constitution worth the name in the greater part of civilised Asia but now almost every country in the East has either a constitution of its own or promises to have one in the near future. All such constitutions may not be ideal ones but all the same there seems to be a distinct advance in the development of political science in many parts of Asia. This development has been accompanied by improvements in many departments of human activities. It has been the proud lot of Japan to be the pioneer in this great movement. Her all-round successes have roused other Asiatic races from the stupor and torpidity of ages and each is striving in its own way to be in the vanguard of civilisation. vital chords of China and Turkey have been touched and even the 'New Spirit' in India is only a phase of that general awakening. It is the harbinger of the birth of a new civilisation which is however eastern in its ideals and western in its methods. Japan has become in more senses than one 'the land of the rising sun' of this new civilisa-During my stay in Japan extending over a period of six years I have had ample opportunities of studying the secrets of her success in every department of life and it is my firm conviction that Japan did not take one sudden leap from the state of barbarism to that of civilisation. The advance was gradual and the impact of the west only hastened that process which had already set in. I have every reason to hope that a study of the principles underlying this general advance will create some interest among the readers of this magazine.

Japan is an old country, the history of which can be traced back to two thousand and five hundred years. Leaving out of account some disturbances caused by the invading Mongols and the Chinese it can safely be asserted that this happy land was never conquered by any foreigners. It has been ruled by the sovereign of the same dynasty from the time of the Emperor Jimnu Tenno (the first Emperor to the present day). The martial spirit of Japan is not of foreign importation but was inherent among the people from periods of remote antiquity. The spirit which was manifested in the naval victory of Hokata against Kublei Khan in 1281 A.D. or in the expedition against Korea was once again exhibited on the battle-fields of Manchuria and in the battle of Pushima. If Japan was great in war, she was still greater in mental culture. As far back as 270 A.D., the Lunar Kingdom (Corea) brought to the notice of the Imperial Court of Japan the splendid classics of China which opened the gates for the inflow of Chinese and Hindu or rather the Buddhistic civilisations. This ultimately gave rise to a unique movement in education and in the reign of of Mommu Tenno, 701 A.D., universities and national schools were founded in important centres of Japan. The foundations of these institutions preceeded the 'Educational Ordinance' of Charlemagne and even the University of Oxford by more than a hundred years and it far antidated the St. Peter's College at Cam-Though these beneficent institutions ceased to bridge. have a continuous existence in Japan owing to the feudal strife raging in Japan then, they testify to the fondness of the people for culture and learning even in that remote period of her history. The people of Japan have ever been obedient to their parents, faithful to their superiors and loyal to their sovereign. In fact, filial piety and intense loyalty to their sovereign have been the very foundations of national morality in Japan. These qualities have been as

it were transmitted from generation to generation and we find in the twentieth century a practical proof of the devotion to the Emperor in the suicide of General Nogi. In every day life in Japan one can find instances of filial piety and sometimes this sentiment degenerates itself into such evil practices as the prostitution of girls for the support of their parents. This is, however, an exception and hardly finds any approval in society, though this rare custom has been taken advantage of by globe-trotters in order to accuse the mothers and sisters of that heroic nation of loose morals. In fact, the fundamental principle of education in Japan is that a girl should grow into a good wife and a wise mother and should possess the virtues of filial piety, chastity and love towards the family members and society in general. With the restoration of the Imperial Regime in 1869 and the abolition of the 'feudal system' if at all that is a system, the social order in Japan has undergone a thorough change. The national morality of Japan, I am afraid, is somewhat loosened by the importation of foreign social ideals and 'the old order has changed yielding place to new.' The Emperor was "Heaven-born" and His Will was the Law. Patriotism was a synonymous term with loyalty to the throne and unconditional obedience to the Imperial Will. The people would look upon the Emperor as the babies look up to their parents. 44 But now slowly and surely the democratic ideas are spreading. It seems to me that there is likely to be a drift towards democracy and a new relationship is being established on a new understanding of mutual rights and obligations.

The Imperial Rescript lays down rules of morality to be followed by the whole nation in everyday life and these principles are now working in every sphere of life in Japan. As such it seems necessary to refer to this script first and then dwell briefly on systems of education followed there and just touch upon the commercial spirit of the nation as a whole. The Imperial Rescripts issued in 1890 lays down the rules of morality in general terms:—

"Our Impeial ancestors have founded our Empire on an everlasting and broad basis. Our subjects ever united in loyalty and filial piety have from generation to generation illustrated the beauty thereof. This is the glory of the fundamental character of our Empire and herein also lies the source of our Education. Ye, our subjects be filial to your parents, affectionate to your brothers and sisters, let the relations between a husband and a wife be always harmonious, be true and faithful, bear yourself in modesty and moderation, extend your benevolence to all, pursue learning and cultivate arts, and thereby develop intellectual faculties and cultivate moral powers; furthermore advance public good and promote common interests, always respect the constitution and observe the laws. Should emergency arise, offer yourselves courageouly to the State and thus guard and maintain the prosperity of our Imperial throne coval with Heaven and earth. So shall ye not be our good and faithful subjects but render illustriou the best traditions of our forefathers. . . .

The way here set forth is indeed the teaching bequeathed by our Imperial Ancestors to be observed alike by their decendants and subjects alike, infalliable in all ages and true in all places. It is our wish to lay it to heart in all reverence, in common with our subjects that we may all attain to the same Virtue."

By means of story-telling and by means of noble precepts and illustrious examples the very spirit of this Great Rescript is infused into the minds of all pupils in Japanese schools. The National song sung on all important occasions inculcates once again a spirit of loyalty to the Emperor. The general discipline in Japan is maintained by certain methods of physical culture and various kinds of social gatherings. Encouragement is given in various schools to gymnastics, military drill, Judo (art of self-defence) and Kendo (fencing). Tennis, baseball, cricket and snow—fights too are not unknown. Various social gatherings are held which give good opportunities for strenggatherings are held which give good opportunities for streng-

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thening the bonds of social union. On certain occasions the pupils assemble in the halls of schools and colleges and after a solemn ceremony the Director reads the Imperial Rescript on Education which sets forth principles of morality. Besides these there are such gatherings as are usual on the occasions of school anniversaries, literary associations, Undokai (athletic meetings), Ensoku-kai (travelling for study) which give an opportunity to teachers to observe constantly their students and to watch the development of the students' moral nature and to direct their energies into proper channels by giving timely precepts. Sometimes a whole class is placed in charge of one teacher whose duty it is to familiarise himself with the conditions of homelife surrounding the pupils and to observe their general conduct and to watch their progress. In order to maintain uniformity of discipline, social gatherings are arranged both at home and at school at stated intervals and the guardians and the teachers exchange views about the welfare of pupils. A constant inter-communication is constantly kept up between the home and the school and all possible means are adopted to prevent children from going astray. In spite of these measures which sometimes verge on stringency there have appeared some abuses and anarchical manifestations that were sternly repressed by the Government. Evil forces do assert themselves but on the whole strict discipline is maintained.

As it has been already stated the intense love of the Japanese for education can be perceived in their attempts to establish institutions even in remote ages. But the internal strife consequent on internal disorder set back the hands of progress. There was, however, a revival of learning during the regime of the Tokugawa Shogunate in the early part of the 17th century. In 1868 the Tokugawa Shogunate ended and the new era of Meigi.—The enlightened reign—dawned. In 1871 the Department of Education was established which promulgated the 'code of education' which laid down in quite unequivocal terms that hence-

forth all classes-Kazoku (the nobles), Shizoku (the gentry),-including the masses should so endeavour to acquire learning that there should not be a single village with an illiterate family nor was there to be any illiterate individual in a family. The results were marvellous indeed. number of the boys of school going age is represented by 98.6 per cent. and that of girls by 96.7 per cent. The period of school and college education which an average student is required to pass through is 19 years in addition to the period of 3 years' training spent by youngsters in the Kindergarten classes. Masters employed for the training of these youngsters are named "hobo" whose object is mainly to foster in them powers of observation and to make them acquire good habits and their instructions supplement those of home-education and include several games, singing and conversation. The ordinary elementary schools where what is called compulsory education is given have their special school-songs, school-flags and uniforms too. Boys there sometimes cleanse their school-rooms, plant trees and elect a representative for their respective classes. The fitness for promotion is decided not by annual examinations but by considering the results and progress of the work turned out daily by every pupil. Corporal punishment is strictly prohibited. The present system of education is however remodelled on the lines followed by the civilised nations of Europe and America and some improvement on those lines also is perceptible. No religious education in the strictest sense of the word is given nor are any religious ceremonies observed in Japanese schools. are three well-equipped Universities of Tokio, Kioto and Tohoku, which can very favourably be compared with any university in the Western countries.

The social and religious systems of Japan once resembled those of India but now some changes have been effected. There were the hereditary priesthood (Bochau), nobles (Shogun), military class (Samurai) and merchants (Shoniu) and Stai (the Paracias). After the Renaissance, however

these distinctions have gradually disappeared and a homogeneous nationality has evolved out of these hetrogenous masses. The ceremony of naming a newborn baby and the ceremony of feeding it with rice are all observed.* The marriage ceremony is a very simple one and a tame affair. It is a mere social contract and chiefly consists in the exchange of cup of tea between the bride and the bridegroom. Women cannot inherit property and have no claim on their husbands or children. There is perfect religious equality and intermarriages are freely allowed. Early marriages are unknown while widow remarriages are allowed.

After the death of a relative, mourning is observed for 49 days and bereaved persons pass 3 sleepless night in conversing on the doings of their dead relation. In China, however, the near relatives do not loudly lament but outsiders are hired who regulate their mourning according to the payments they receive. The Japanese regard India as their Tenjiku (heaven) and even the greatest statesmen there testify to the spiritual kinship existing between India and Japan. Can Indians think of taking the torch of spiritualism there and bring back the scientific culture here?

The insular position and the climatic conditions render Japan eminently fit for carrying on an extensive trade with foreign countries. Trade with China and Corea existed even from remote antiquity. Ebisu, the first merchant (about 1458 A. D.) is still worshipped by businessmen as a god of commerce.

There was very little trade carried on by the Portuguese and the Dutch with the Japanese but the visit of Commodore Parry marked an epoch-making event in the commercial history of Japan. More ports were thrown open to

^{*} Compare the four Varnas and the Nama*Karana and Annaprashana Sanskaras of Vedic India.

[†] This bears a striking contrast to marriage among some high-caste Hindus where fabulous sums are spent.

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foreigners and there has been a gradual extension of foreign trade since 1868. During the last 40 years the export trade has increased 27 times and the import trade 39 times. Commercial morality of the Japanese does not seem to be of the highest order.

India presents a striking contrast to Japan. is concrete while India is abstract; Japan is rational, India is mystical. Japan is material, India is spiritual. a land of theism, Japan is on the brink of atheism. Japan cares more for the visible. India hankers after the Unseen. Japan is active and India is passive and fatalistic in ten-India is the land of religion and philosophy which when tempered with right knowledge of duty and conduct may be well carried to Japan in order to establish once again the truth of the maxim that character is greater than force and God is higher than Mammon. When domestic purity and commercial morality are at a low web, nations quickly drift to the fatal rocks of ruin. The history of Rome, Carthage and Babylonia teaches us in quite clear terms how it is that nations rise and why it is that nations fall. Patriots ought to study carefully the symptoms of diseases which are likely to eat into the vitals of society and prevent the premature death of a nation. It will be the proudest day in the history of India when reformers, revivalists, patriots; sages and philosophers will all join their hands and work for the amelioration of this Suvarana-Bhumi. They are to chalk out a path midway between the rank materialism and dim spiritualism and lead us on to the goal of national greatness.

A Criticism of Flint's Theism.

LECTURE II.

R. Flint's definition of religion as man's belief in a being or beings mightier than himself and inaccessible to his senses is fairly correct but will not apply to all forms of fetishism, for many savages do actually believe that their objects of worship can be seen, touched, handled and even, as Dr. Flint himself says further on, beaten. They cannot, therefore, be said to have formed a conception of the Deity having the element of inaccessibility to the senses as an essential ingredient. Here Dr. Flint himself commits the mistake he deplores in others and identifies religion with his religion while his arguments assume it to include all forms of worship. He again falls into this mistake when further on he defines religion as man's relationship to and dependence on a higher and mysterious agency and then says that the communion may be dark and gross. If the agency has been conceived to be higher in the sense of loftier, the communion cannot possibly be gross. In this connection we cannot think of the word "higher" as having any other meaning.

Barring these slight slips due to an emotional temper and to the habit of using eloquent and picturesque language, the definition of religion given by Dr. Flint is fairly logical and extensive. He very beautifully and convincingly proves that religion is neither mere belief, nor mere feeling, nor mere practice, but something embracing all three—something whose seat is the centre of human nature, and circumference the utmost limit of all the energies and capacities of that nature. He is perfectly right in holding that at its best it should include all the highest exercises of reason, all the purest and deepest emotions and affections and the noblest kind of conduct. Taking the type—the complete surrender of the heart, and strength, and soul, and mind of man to the Deity—as the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

medium and measure of comparison, he proceeds to test by his standard polytheism and pantheism and convincingly and with pitiless and rigorous logic rejects them as instruments for the satisfaction of the spiritual yearnings of civilized man. As an example of the impossibility of wholehearted devotion for more than one object of adoration may be cited the undeniable fact that domestic felicity and complete union of hearts and fusion of spirits between husband and wife is possible and has been glorified by novelists and idealized by poets but never undivided and all-absorbing affection between husband and wives or wife and husbands. Again a pantheist cannot logically believe God to be the Ruler and Governor of the universe for there can be no dominion or government unless there is something to be governed. When all is one, the distinction between the Ruler and the ruled becomes meaningless.

Having satisfactorily proved that monotheism is the ideal form of religion, Dr. Flint goes on to discuss the comparative merits of the three monotheistic religions of the world-Judaism, Christianity and Muhammadanism. We have already pointed out the inanity, falsity and futility of Dr. Flint's main thesis that these three are the only monotheistic religions in the world. guments and proofs adduced in the criticism of the first lecture need not be repeated here. Dr. Flint places Islam at the lo est rung of the ladder—at the bottom of the scale. The defects that our author points out in the Muslim conception of God as elaborated in the Koran are not fanciful. The Islamic God though described as eternal, unchanging, omniscient, just and merciful is certainly like an arbitrary despot who on no grounds of fitness or justice ordains His creatures and instruments to honour or dishonour, heaven or hell, grants special favours to the Prophet and almost gives him a charter or license in the matter of matrimony sets a seal upon the understanding, of unbelievers, proclaims holy war against them, forbids CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

the association of the faithful with the Jews or the Christians who appear to be the step-sons of God as contradistinguished from the faithful-his real childrencommands the massacre of innocents and paints a most sensual picture of paradise. But, in fairness to the great prophet, it must be acknowledged that his conception of God as unity was a decided and distinct improvement upon the composite conception of Trinitarian Unity or Unitarian Trinity evolved by the early Christian fathers-it was certainly unknown to the apostles.* Moreover the gospel of Islam was, from the very beginning, for all races and the Brotherhood of Islam embracing all colors, ethnological types and stages of intellectual and moral development is still the grandest and the most effective brotherhood in the world. The Christian dispensation was, in its inception, as we shall show later on, a local and sectarian dispensation for the good of the Jewish race. Paul endeavoured to revolutionise its character but it has never since lost its exclusive character. It has failed altogether in Africa. of race which it has inherited from its Jewish parents it has not lost even now and therefore it always identifies itself with the Imperialist and Jingo creed of the essential race—superiority of the whites—a most wicked doctrine summed up in the cryptic expression. "The white man's burden" and, therefore, has almost always failed to uplift sayage races. Where Christianity has failed miserably, Islam has succeeded magnificently, wonderfully and, one might almost say, miraculously. Islam has been a great civilizing, uplifting and unifying force in the Orient where Christianity has, in most cases, been the precursor or gin, beer, cheap luxuries and all the worst appurtenances of the

^{*}It is interesting to note that nowhere in the New Testament are God the Father, Christ the son and the holy Ghost spoken of as one. A spurious verse to that effect (John V, 7) was, it seems, at one time interpolated, but has since been deleted.

materialistic and self-indulgent civilization of the occident. Fairness demands that while the absolute unsuitability of Islam for civilized and intellectually advanced man must be unreservedly accepted, the services that it has rendered to humanity at large by raising degenerate people to the level of its own morality—which however lower than the highest is very much higher than the lowest—must also be unhesitatingly and unmurmuringly acknowledged.

Dr. Flint shows his theological bias when he comes to the treatment of Judaism. He finds the conception of the Deity which the Old Testament presents perfect. Says he:—

"The unity and eternity of God, His omniscience, omnipresence, and inscrutable perfections, the wonders of His creative power, His glory in the heavens and on the earth, are described by Moses and the author of the Book of Job, by the Psalmists, and the prophets, in language so magnificent that all the intervening centuries have been unable to surpass it. And yet far greater stress is justly laid by them on the moral glory of God, which is reflected in so dim and broken and disproportionate a way through the visions of Mohammed. It is impossible to take a comprehensive view of the Old Testament dispensation without perceiving that its main aim alike in its ceremonial observances, moral precepts and prophetic teaching, was to open and deepen the sense of sin, to give reality to the recognition of moral law, to make known especially that aspect of God's character which we call His righteousness, His holiness. At the same time God is set forth as merciful, long-suffering and gracious; as healing diseases, redeeming our life, and crowning us with loving kindnesses; as creating in us clear heafts and desiring not sacrifice but a broken spirit."

Now it is indeed funny that God should be spoken of as long-suffering. Suffering is either the result of CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ignorance or of sin which latter also is a form of ignorance for it proceeds from a false conception of the nature of The Omniscient and All-Righteous Father, who is Eternal Beatitude and the centre and source of all bliss, can surely not be called long-suffering except by one who consciously or through 'carelessness is guilty of blasphemy. It is sometimes urged that without complete participation in the suffering of others, there can be no genuine fellow-feeling. One arguing on these lines might even allege that God cannot realize what sin is and therefore cannot show compassion to sinners unless He participates in the moral crimes of His children. A perfect surgeon is he who. realizes the sufferings of his patient but himself does not suffer and wields the knife and performs the surgical operation with a steady hand. Frail man might perhaps require to pass through the school of actual suffering before he can realize what it means and feel pity for the sufferers. But surely it is absurd to talk of the Divine Omniscient Father in this strain.

man of penetrating intellect like Dr. Flint to have perceived clearly that the Old ment is not one organic whole-it is not a book but a volume containing many books composed at different periods and representing varying stages of intellectual and moral progress. Some of the Psalms are no doubt magnificent and full of genuine devotional fervour and uplifting and elevating sentiments. But some other portions present a view of the Deity which no sane theist of modern times Now God is in some portions of the Old can accept. Testament represented as powerful, but in other portions He appears as more impotent than the most helpless of His human creatures. Satan is represented as having been imprisoned by God in a pit for raising the standard of rebellion against the Almighty Father. But somehow or other-in spite of God's Omnipotence and Omnisciencehe liberates himself from the pit after the fall and becomes possessed of infinite power and is represented as occupying the whole immensity of space. He defeats by stratagem the wisdom and power of God and brings about the fall. Pain says:—

"They represent him as having compelled the Almighty to the direct necessity either of surrendering the whole of the creation to the Government and sovercignty of this Satan, or of capitulating for its redemption by coming down upon earth and exhibiting himself upon a cross in the shape of a man."

Again the Old Testament speaks at times of God being Omniscient, but the Divine conduct as recorded in Chapter CXVIII of Jeremiah hardly supports the belief in His Omniscience. There the All-Knowledge is representing as declaiming in the following strain:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it, if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. At what instant I shall speak concerning a nation and concerning a kingdom, to build and to plant, if it do evil in my sight, that it obey not my voice; then I will repent of the good wherewith I said I would benefit them."

Just fancy our Universal Father not being able to forecast future happenings and speculating on the possibility of His calculations—turning out wrong and driving Him to repent. Dr. Flint tells us that the main aim of the Old Testament dispensation is to make known especially that aspect of God's character which we call His righteousness, His holiness, but the following extracts from this Book of the Lord directly contravene this view:—

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, thou shalt persuade

him, and prevail also; go forth, and do so. Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all his prophets. And he said; thou shalt persuade him, and prevail also, go forth, and do so. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all those, thy prophets, and the Lord hath spoken evil concerning thee." (I Kings, 22, 23).

" And for this cause, God shall send them strong delusion, that shall believe a lie."

Dr. Flint, however, regards Judaism, with all its superb perfections, as merely preparatory and transitional. Christianity, he tells us, completes it.

Says he:

"In the days of the latter prophets men knew far better what spiritual communion with God ought to be than in the days of the patriarchs, but they did not actually enjoy even the same measure of child-like communion with Him. The law had done its work, it had made feel more than ever the need of being in communion with Him. The law had done its work; it had made men feel more than ever the need of being in communion with God, but it had made them realize also the distance between God and them, and especially the awful width of the gulf between them caused by sin. That gulf no mere spiritual vision of man could see across, and no mere declarations of love and mercy even from God Himself could bridge over. The reason of man could only be enlightened—the heart of man could only be satisfied—as to how God would deal with sin and sinners, by an actual self-manifestation of God in humiliation, suffering and sacrifice, which would leave men in doubt that high and holy as God was, He was also in the deepest and truest sense their Father, and that They were His ransomed and redeemed children. It was only when this was accomplished that religion and theism were alike perfected."

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Now it does not appeal to human reason that the Almighty should have been a silent spectator for ages—millions and billions of years—witnessing the drama of sin, suffering, exaltation, righteousness and glory, the submerging of contitinents like Atlana, the extinction of nations and the sweeping into eternity of whole peoples and should only have revealed Himself about 2000 years ago to a few thousand Jews and Gentiles. Surely it is inconsistent with the character of God as Father to have favoured one nation and to have neglected all the races that perished before His advent. That the Mission of Christ was for the Jews only admits of no doubt whatever. In the Old Testament even the splendid devotional fervour of the Psalms is marred and disfigured by such insensate prayers as the following:

"They break to pieces thy people, O Lord, and afflict thine heritage......Yet they say, the Lord shall not see, neither shall the God of Jacob regard it."

Here are a few sayings of Jesus himself relative to this point:

- 1. These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles and into any city of the Samaritans enter yet not. But go rather to the lost sheep of the house of Israel (Mathew X, 5, 6).
- 2. "I am not sent but unto the lost sheep of the house of Israel." "It is not meet to take the children's bread and to cast it to dogs" (Mathew XV, 24, 26).
- 3. "Give not that which is holy unto the dogs, neither cast ye your, pearls before swines lest they trample them under their feet and turn again and rend you."

(MATHEW VII 8).

"The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of; and the effecting a reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth exprestsions of abhorrence; and the ascription of them to the ultimate cause of things, even now felt to be full of difficulties must become impossible."

No one can deny that it is sheer blasphemy to exalt a man, however holy, saintly, to the position of God, to represent God as suffering crucification because He finds Himself helpless and impotent to release His Divinest Creation from the clutches of a rebel owing his existence to His own creative power.

We may state here our deliberate conviction that Jesus Christ was a holy sage—the greatest Jew of his age and one of the loftiest embodiments of human possibilities in the way of exalted unselfishness and supreme self-effacement. He was a true redeemer of his people who never claimed Divine honours and never gave his countenance to the doctrine of vicarious atonement. He did, no doubt, in a moment of spiritual ecstacy exclaim—

"I am the way, the truth and the life, no man cometh unto the Father, but by me."

But this is only the fervent expression of devotion by a Bhagat. Did he not say to the person who called him good?

"Why callest thou me good? There is none good but one, that is God." (Mathew XIX, 17).

He did certainly call God his father, but then he believed that He was the father of all. Says he:—

"And call no man your father upon the earth for One is your Father which is in Heaven."

(St. MATHEW XXIII-9),

How can one who publicly uttered the following sentiments be believed to have preached the repellent doctrine of vicarious atonement.

- "Be not deceived; God's not mocked; for whatsoever a man soweth that shall he also reap (Galatians, 17). For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter the kingdom of Heaven.—Sermon on the Mount."
- "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Sermon on the Mount."

We shall now show that Vedic theism-which Dr. Flint does not even deign to discuss-completes, amplifies, enlarges and therefore adequately explains the Fatherhood of God preached by Jesus who was an oriental and an Essene and was, therefore, indebted to Vedic sources for his enlightenment. Just as a stream must be traced to its source if its water is to be seen in its purest state, so Christian theism can only be understood in the light of Vedic teachings from which it is derived. The Vedic God is Infinite Justice and therefore does not promulgate the doctrine of an eternal heaven and an eternal hell for all classes of sinners but rewards and punishes man in just measure according to his deserts by setting in operation the Law of Retribution and Compensation technically called the Karmic Law. He is Infinite Mercy without ceasing to be Infinite Justice and, therefore, does not favour any particular nation and does not cease from punishing any wrong-doing. He is Omniscient and therefore never afters his Divine resolves ands never repents. He is All-Righteousness and has, that buse, been called the God of Truth. He is Infinite Love refore if lite Beauty and therefore reveals Himself in hte

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hearts of all true devotees. He, therefore, is not only a Father enforcing obedience but also a Mother and Friend before whom the devotee may unreservedly lay bare his lacerated heart. He is infinite beatitude and, therefore, never suffers. He is Omnipotent and, therefore, can punish all rebellion and evil doing without being reduced to the necessity of mounting the scaffold. Here are a few texts from the holy Vedas embodying a statement of these Divine traits:—

God as Infinite Power :--

"Giver of breath, giver of strength and vigour, He whose commandment all the Cosmic forces acknowledge, He who is Lord of this, of man and cattle—What God shall we adore with our oblation?

Who by his grandeur hath become sole ruler of all the moving world that breathes and slumbers, Whose shade is death, whose lustre makes immortal:—

What God shall we adore with our oblation (The Atharva Veda, IV, 2).

God as Infinite Knowledge and Omniscience and as Infinite Righteousness:—

- "The Mighty Ruler of these worlds beholds as though from close at hand.
- The man who thinks he acts by stealth: All this the gods perceive and know.
- If a man stands or walks or moves in secret, goes to his lying-down or his uprising,
- When two men whisper as they sit together, King Varuna knows: he as the third is present.
- This earth, too, is King Varuna's possession, and the high heaven whose ends are far asunder.
- The lions of Varuna are both the oceans, and this small drop of water, too, contains Him.
- All this the Royal Varuna beholdeth, all between heaven and earth and all beyond them.

The twinklings of men's eyelids has he counted. As one who plays throws dice, he settles all things.

These fatal snares of thine which stand extended threefold,
O Varuna seven by seven.

May they all catch the man who tells a falsehood, and pass unharmed the man whose words are truthful. Varuna, snare him with a hundred nooses! Man's watcher! Let not him who lies escape Thee.

There let the villain sit with hanging belly and bandaged like a cask whose hoops are broken.—(The Atharva Veda, IV, 16.)

"Sin of the mind, avaunt! begone! Why sayest thou what none should say?

Go hence away, I love thee not. Go to the forests and the trees. My heart is in our homes and cows.

Whatever wrong we have committed, sleeping or waking, by ill-wish, dislike or slander.

All these offences, which deserve displeasure, many Agni take from us and keep them distant.

Indra and Brahamanaspati!

Whatever foolish deed we plan.

May provident Angiras preserve us from the sin and woe. (The Atharva Veda, VI, 45)

Brahspati lead us safely over troubles, and turn His evil thought against the sinner, Repel the curse, and drive away ill-feeling, and give the Yajman peace and comfort.—(The Rig Veda, X, 182.)

God as Infinite Justice :-

"Him who hates prayer thou punishest, Brahaspati, quelling his wrath; herein is thy great mightiness.

Him too, who threatens us without offence of ours, the evilminded, arrogant, rapracious man,—

Him turn thou from our path away, Brahaspati.

- Thee as protector of our bodies we invoke, thee saviour, as the comforter who loveth us.
- Strike, O Brahaspati, the God's revilers down, and let not the unrighteous come to highest bliss.
- Who so with mind ungodly seeks to do us harm, who deeming him, a man of might mid lords, would slay. Let not his deadly blow reach us. Brahaspati; may we humiliate the strong ill-doer's wrath.
- Guilt-scourager, guilt-avenger is Brahaspati, who slays the spoiler and upholds the mighty Law.—(The Rig Veda, II, XXIII).
- Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us. Meet Yama, meet the Fathers, meet the merit of free or ordered acts in highest heaven. Leave sin and evil, seek anew the dwelling and bright with glory wear another body. (The Rig Veda, X, 14, 7, 8).

God as Immanence:-

- Vishnu, the unconquerable presence strode three steps and thereby established fixed laws—(The Rig Veda, VI. 22, 18).
- Prajapati moves in the womb. Being unborn, he is born in many shapes. The wise behold his womb. In him all the worlds stand.—(The Yajur Veda, V, XXXI, 19).
- He before whom nothing was born, who pervades all worlds is Prajapati, who rejoices with his offerings.—(The Yajur Veda, XXXII, 5),
- Brahma is the greatest who presides over the past, the future, the Universe, and whose alone is the sky " (The Atharva Veda, X, 8, 1).
- · God as Infinite Love, Beauty and Mercy :-
 - O children of Immortal God! Listen just as beatified souls have attained to salvation by prayer, so do you.—
 (The Yajur Veda).

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- Agni, I deem my kinsman and my father, my brother and my never-failing friend.—(The Atharva Veda, X, 8, 26, 27).
- Agni! men seek thee as a Father with their prayers. They win thee, O source of light, to brotherhood by holy actions. Thou art a son to him who duly worships Thee.

 Thou guardest him from injury as a trusty friend—(The Rig Veda, II, 1, 9).
- He is our Kinsman, father and begetter: he knows all beings and ordinances. He only gave the Gods their appellations: All creatures go to him to ask directions—
 (The Atharva Veda, II, 1)
- Like a fair path is He, where grass is pleasant, though hard to win, a Friend beloved most dearly.
- Those who unharmed by enemies behold us while they would make them bare, stood closely encompassed.
- He to whom songs of praise go forth like torrents, as rivers eddying under banks flow seaward.
- Brahaspati, the wise, the eager, closely looks upon both, the waters and the vessel.
- So has Brahaspati, great, strong and mighty, the God exceedingly powerful, been brought hither.
- May He thus landed give us kine and horses. May we find strengthening food in full abundance (The Rig Veda, 1, CXC, 6, 7, 8).

God as the Illuminer of Human Understanding and the Enlightener of Human Hearts:—

Come thou again, Vachaspati, come with divine intelligence.

Vasoshpati, repose thou here. In me be knowledge, yea, in me. Vachaspati hath been invoked; may He invite us in reply. May we adhere to Sacred Lore. Never may I be reft thereof.—(The Atharva Veda,

He without whom no sacramental act e'en of the wise man, prospers; He stirs up the series of thoughts.—(The Rig Veda. I, 7,8,18).

God as Beatitude :-

We bow to Thee, who art all joy, all happiness, the dispenser of ease and fulfiller of our righteous desires, all calm and all peace.—(The Yajur Veda, 16, 41).

We may, then, say almost in the words of Dr. Flint:

"Vedic theism alone gives us a perfect representation of God. It precedes and surpasses reason, especially in the disclosure of the depths of fatherly and motherly love which are in the heart of the infinite and dearly beloved Mitra; but it nowhere contradicts reason-nay it incorporates all the findings of reason. Being the Fount of knowledge it presents as one great and brilliant light all the scattered sparks which originally flowing from it scintillate amidst the darkest of world religions; it is the primeval organic unity form which have been originally derived all the separate elements of positive truth which are to be found in systems like pantheism, deism, rationalism; it naturally is free from all the falsities that crept into later systems when they lost touch with it. Whenever reason maintains a truth regarding God, it finds, that it is defending a principle of Vedic theism; whenever it refutes an error regarding. Him it finds itself assailing some one of the many deluded seceders from Vedic "theisme"

Again Dr. Flint says:—Every increase of other know-ledge—be it the knowledge of truth, beauty, or goodness—eught also to increase our knowledge of Him."

This can only mean that all knowledge should be regarded as Divine and all departments of life should be consecrated to God and sanctified by His blessings. Now every student of comparative religion knows that Chris-

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tianity constitutes only one isolated sphere in the life of its adherents; its priests are expected only to direct church affairs and superintend Sunday services; they may, if these choose, keep themselves aloof from the main currents of national life. The Vedic Religion, on the contrary, incorporates all branches of knowledge. Astronomy is a Vedang, so is Medicine including chemistry and surgery. Military science and the science of language are also incorporated in scriptural literature. Logic and Philosophy are the revered Shastras of the Aryas. Sacramental altars were constructed in ancient India according to geometric principles and, therefore, a Brahman was required to study geometry and kindred sciences. While Christianity persecuted Galileo, Arya Bhat was an orthodox Brahman and Kapila a Muni. Sanitation formed an important part of ritual and the purification of the atmosphere and the killing of germs by means of Yama was a religious duty.

In the Vedas these are injunctions about the right guidance of the whole activity of man. Man requires the guidance of religion in all spheres since no work done with the object of unselfish service is secular. All work, according to the Vedas, is sacred—even the discharge of civic functions and the exercise of regal, judicial and legislative authority. All judges and electricians and most ministers are called Brahmans in Vedic literature.

The Vedic God being immanent and not transcendent, dwells not in Heaven alone. His Kingdom is universal and there is no distinction between temporal and spiritual. Spirit being mighter than matter and the source of all power and initiative, all genuine work is spiritual in the truest sense of the word. Yajna is the holy name that sanctifies all so-called "temporal and secular work." This all-embracing term was applied to coronations, exhibitions, matrimony, disinfection, fumigation, school, college and university life, entertainment of guests, feeding of the poor,

kindness to animals, honour bestowed upon scientific learning and various other items. In Book VI, Hymn XLI of the Atharva Veda we read:—

- "For mind, for intellect, for thought, for pnrpose, for intelligence;
- For sense, for hearing, and for sight, let us perform Yajna;
- For expiration, vital air, and breath that amply nourishes, Let us with Yajna adore Saraswati whose reach is wide.
- Let not the learned seers, the divine, forsake us, our own, our very selves, our lives' protectors. Do ye; immortal, still attend us mortals, and give us vital power to live the longer."

The King, if good Government is to be secured, should completely identify himself with the interests of his people and instead of adopting the policy of *Divide et Impera* and holding the balance between various factions should try to promote unanimity in his Parliament. This is how he should address the legislators of his realm.

- "Agree and be united, let your minds be all of one accord, Even as the cosmic forces which have existed from eternity always work in harmony.
- The rede is common, common the assembly, common the law, so be their thoughts united.
- I (the King) offer up your general oblations; together entertain one common purpose.
- One and the same be your resolve, be all your hearts in harmony.
- One and the same be all your mind that all may happily consent."—(The Atharva Veda, Book VI, LXIL).
- We, thus, see that Christianity instead of perfecting theism presents a composite conception of it some features of which having been derived from the primeval CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Vedic Revelation are sublime and others inherited from a bigoted church and synods of fanatics are revolting and instead of tending to the Lord's Glory detract from it. Let Christianity, if it is to continue to be an effective force, be revised in the light of the eternal Vedas and brought into greater harmony with the teachings of the Essene Jesus, the disciple of Vedic missionaries.

Divine Wisdom.

THE VEDIC IDEALS OF HOME LIFE AND DOMESTIC HAPPINESS.

The following extracts from the Vedas clearly show that the teachings of these eternal scriptures on Introductory. some sociological questions and questions of sanitary engineering coincide wonderfully with the "There views on these subjects. Well may Max Muller exclaim. are ideas in the Rig Veda which sound decidedly nineteenthcentury like." What a blow to the Spencerian view of evolution! As will appear from a perusal of the texts that are translated below, the Vedas teach in clear and unmistakable terms "Monogamy" as the only form of marriage consistent with domestic happiness. inculcate perfect equality of the rights of the sexes as the basis of the marriage contract, tell us that the chief function of woman upon earth is that of a ministering angel, accurately describe in artistic psychological terms the symptoms of jealousy and warn the benedict of the necessity of banishing it as soon as it makes its appearance, state in unambiguous and poetic language the importance the temperamental factor in the consideration of connubial felicity, effectively and forcibly preach problem to mankind that reconciliation is effected much more promptly by dint of volititional effort and resolute purpose than puny, weak, simpering apologies and weak halting, doubting, hesitating and pasillanimous adulation, and that true religion concerns itself as much with bodily health as with the development of spiritual streugth-rather it spiritualizes and sanctifies hygiene by insisting upon the truth that the spirit has the power to heal and strengthen the body.

As regards sanitary engineering the Veda unequivocally lays down that the dwelling house should be "lofty-roofed," should have a separate habitation for cows, and that suitable arrangements for the supply of clear drinking water to cattle should be made. The Word of God indicates three possible sources of disease—bad food, bad milk and bad water. It warns the householder to see that water

supply and milk supply are not tainted and that the store of corn is kept clean. The water should be free from the bacilli of tuber-culosis and its property of curing consumption when it is exposed to the chemical action of solar rays should be properly exploited for hygienic and medicinal purposes. We have heard it often remarked that the Veda is conceined solely with metaphysics, philosophy and ceremonialism and does not afford guidance to man in the details of individual and corporate conduct. These Mantras will show that the charge is baseless and foundationless.

Call out to him, O Lord of Wealth! Make thou the The Maid has the Right to Select her Husband. lover well inclined. Set each on thy right hand who is a lover worthy of her choice. Here is the Bdellium and the gold, the Auksha and the bliss are here! These bring thee to the suitors, so to find the man whom thou wouldst have. May Savitar lead and bring to thee the husband whom thy heart desires. (The Atharva Veda, II, XXXVI).

Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband. The Wife's Position and Her Rights; a Monogamous Union insisted upon. to the house to be the household's mistress and speak as lady to gathered people. Happy be thou and prosper with thy children here: be vigilant to rule thy household in this home. Closely unite thy body with this man, thy Lord. shall ye, full of years, address your company. I take thy hand in mine for happy fortune that thou mayest reach old age with me thy husband. Gods, Aryaman, Bhaga, Savitar, Punandhi, have given thee to be my household's mistress. O Púshan, send her on as most auspicious, her who shall be the sharer of my pleasures. Her who shall twine her loving arms about me, and welcome all my love and my embraces. Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds. Not evil-eyed, no slayer of thy husband bring weal to cattle, radiant, gentle-hearted; Over thy husband's father and thy husband's mother bear full Over the sister of thy Lord, over his brothers rule ie. (The Rig Veda, Book X, Hymn 85).

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(HUSBAND TO WIFE).

My tongue hath honey at the tip, and sweetest honey at the root! Thou yieldest to my wish and will, and shall be mine and only mine. My coming in is honeysweet, and honey-sweet my going forth! My voice and words are sweet! I fain would be like honey in my look. Sweeter am I than honey, yet more full of sweets than licorice! So mayst thou love me as a branch full of all sweets, and only me. Around thee have I girt a zone of sugar-cane to banish hate. That thou mayst be in love with me, my darling never to depart.

(The Atharva Veda, I, XXXIV).

Let this man he again bedewed (refreshed and made stronger than before) with this oblation for success and comfort with the sap of life the bride whom they have brought to him. With life's sap let him comfort her, and raise her high with princely sway. In wealth that has a thousand powers, this pair be inexhaustible!

(The Atharva Veda, VI, LXXVIII).

Husband:-Sweet are the glances of our eyes, our faces are as smooth as balm. Within thy bosom harbour me; one spirit dwell in both of us!

Wife: With this my robe, inherited from the wise, I envelop thee, so that thou mayest be all mine own and give no thought to other dames.

(The Atharva Veda, VII, XXXVI, XXXVII),

So lauded by our newest song of praise bring, O Lord, opulence to us, and food, with heroes the Healthy Progeny Objective of Marriage. for our sons. (The Rig ∇eda , I, 13).

Yea, many a woman is more firm and better than 'the man who turns away from Gods, and The House-wife to be a offers us not. She who discerns the Ministering Angel. Let her create an Atmosphere of Love and Benevolence round weak and worn, the man who thirsts and is in want: She sets her mind upon the Gods. And yet full many a one, unpraised, mean niggard, is entitled man: only in weregild is he such.

(The Rig Veda, V, 62).

The first approach of jealousy, and that which

Let not Jealousy mar followeth the first. The pain, the fire
that burns within thy heart we quench
and drive away, even as the earth is dead to sense, yea,
more unconscious than the dead, even as a corpse's spirit
is the spirit of the jealous man. The thought that
harbours in thy heart, the fluttening doubt that dwells
therein, yea, all thy jealousy, like heat born of the dance I
banish. (The Atharva Veda VI, XVIII).

Freedom from hate I bring to you, concord and unanimity. Love one another as the Let Peace and Concord cow loveth the calf that she hath borne. Reign Supreme in the Household. One-minded with his mother let the son be loyal to his sire. Let the wife, calm and gentle, speak words sweet as honey to her lord. No brother hate his brother, no sister to sister be unkind. Unanimous, with one intent, speak ye your speech in friendliness. That spell through which the cosmic forces sever not, not ever bear each That spell we lay upon your home, a bond of other hate. union for the men. Intelligent, submissive, rest united, friendly and kind, bearing the yoke together. Come, speaking sweetly each one to the other. I make you oneintentioned and one-minded. Let what you drink, your share of food be common, together, with one common bond I bind you. Serve Agni, gathered round Him like the spokes about the chariot nave. With binding charm I make you all united, obeying one sole leader and oneminded. (The Atharva Veda III, XXX).

I loose the anger from thy heart as' twere the bowstring

Reconciliation after a from a bow. That we, one-minded now may walk together as familiar friends.

Together let us walk as friends! thy wrathful feeling I remove. Beneath a heavy stone we cast thy wrath away and bury it. I trample on thy anger thus, I tread it

Jown with hee? and toe! So dost those yield thee to my will, to speak no more rebelliously.

(The Atharva Veda, VI, XLII).

(The Atharva Veda, III, VIII).

May I have voice in my mouth, breath in my nostrils

Perfect Bodily Health Sight in my eyes, hearing in my ears, hair that hath not turned grey, teeth free from yellowness, and much strength in mine arms. May I have power in my thighs, swiftness in my legs, steadfastness in my feet. May all my members be uninjured and my soul unimpaired. May my self remain in my body: may I enjoy the full term of life. Rest thee pleasantly: pour forth abundance, purifying thyself in Svarga.

(The Atharva Veda, XIX, LX, LXI)

 fair drinking places. Never be thief or sinful man you master..... (The Atharva Veda, IV, XXI).

Here, even here I fix my firm-set dwelling! flowing! Consecration of a Newly with fatness may it stand in safety Built House. May we approach thee, House! all our people, unharmed and goodly men, and within thee. Even here, O House, stand thou on firm foun. dation, wealthy in horses, rich in kine and gladness Wealthy in nourishment, in milk and fatness, rise up for great felicity and fortune. A spacious store, O House art thou, full of clean corn and lofty-roofed..... thee suffer. Live we with all our men, a hundred autumns Bring hitherward, O dame, the well-filled pitcher, the stream of molten butter blent with nectar...... Water that kills consumption, free from all consumptionhere I bring. (The Atharva Veda, III, XII).

Ancient Aryan Civilization and Culture.

TOWN PLANNING IN ANCIENT INDIA.

The Committee of Town Planning experts appointed by the Government of India has just submitted its report. The Government is considering it and the final decision has yet to be arrived at. The views of an ancient Indian lawgiver and philosopher on the subject of Town Planning, cannot, therefore, fail to be of interest to the Government and the public. The directions as regards the building of the Council-Chamber in the centre of the town and as regards the provision of separate houses for honourable members of Council at State expense are especially commended to the attention of His Excellency the Viceroy (verses 484—501.) The following long quotation is from Chapter I of the Sukra Niti. (Professor B. K. Sarkar's, translation, Panini Office, Allahabad). The name of its Author Sukaracharya is mentioned with honour in the Mahabharata. But even in its present form the compilation belongs to the pre-Budhistic era.

It has been quoted as an authority in the Harivansa Purana, the Kamandkiya and the Panchtantra.—Editor, V. M.

N a place that abounds in various trees, plants and shrubs and is rich in cattle, birds and other animals, that is endowed with good sources of water and supplies of grain, and is happily provided with resources in grasses and woods, that is bestirred by the movements of boats up to the seas, and is not very far from the hills, and that is an even-grounded, picturesque plain, the ruler should build his capital.

429—30. Which is to have the beautiful shape of a half moon or a circle, or a square, is to be surrounded by wells and ditches, and must contain sites for Gramas or other divisions.

431—34. Which is to have the Sabha or Council Buildings in the centre, must ever be provided with wells, tanks and pools, which is to be furnished with four gates in the four directions, and which is to have good roads and parks in rows; and well constructed taverns, temples, and serais for travellers.

- 435—37. The palace is to be in the midst of the Council Buildings must have stables for elephants, horses and cattle, is to be well adorned with spacious tanks, wells and water-pumps, is to have sides of equal length in all directions and to be high southwards and low northward.
- 438—39. The palace is to have many and odd number of sides excepting the ordinary buildings. For ordinary buildings, unless they form a square among themselves, do not look well.
- 440—41. The police is to have wells guarded by sentinels equipped with arms out weapons and defended by strong machines, should have three courtyards and four beautiful gates in four directions.
- 442—43. The palace is to be watched both during day and at night by four, five or six well-armed guards placed in each court-yard and acting in rotation every Yama (i. e. 3 hours).
- 444. The king should furnish the palace with various houses, tents, rooms and hall.
- 445—46. Towards the east, the king should have houses for the washing and cleaning of clothes and other things, for baths and for worship, and for dining and cooking.
- 447—49. For sleep and entertainments, for drinking as well as for weeping, for grains and grindstones, for servants and maids, as well as for committing nuisances, houses should be built in order towards the south.
- 455. The king should build the court house and the museum to the north of the palace.
- 468—69. The floor of the room is to be made one-fourth of the height. But others say that in the cases of palaces and temples it should be one-half.
- 470. The window also must not be obstructed by another man's window.
- 471-72. The roof made of tiles is to be high in the middle to the extent of half of the length. So that water falling on it may go down easily.
- 473. The roof should not be weak or low, so also the floor of the room.
- depth and should have its foundation to the extent of one-

half of its height or one-third of its height and have its width one-half of its height.

476. The wall must be made so high as not to be jumped across by robbers.

477. The wall is to be always guarded by watchmen each for three hours and to be provided with guns.

478—79. The wall should have many strong shrubs and have a system of well built windows and if a hill is not hard by, should have a *pratiprakara* or a second wall but less than itself in height.

480—81. Thence the ditch is to be constructed, having its width double the depth, not very near the rampart, and having plenty of water.

484—85. The Council House is to be constructed by the King beautiful and strong and divided into three, five or seven rooms.

486—88. The Northern and Southern sides are to be long, twice, or thrice the Eastern and Western sides according to liking and the house may be built with one floor or two floors or three floors, and having tents as houses on the top.

489. The Council House is to have windows in each room on all sides.

490. The width of the central room is to be double that of the side rooms.

491—92. The height of the hall is to be one-fifth more than its width or is to be equal to it.

493 (?) The floor as well as roof of the rooms are also to be constructed.

494. The two side rooms have each two floors but the central (i. e., the hall) is to be of one floor.

495. The Council House is to be a beautiful edifice having good rooms within separate pillars and accessible by all routes.

496—98. The Council house is be furntshed with instruments for throwing water upwards (pipes) musical instruments, instruments for distributing air (Pankhas) and also for indicating time (clocks), mirrors as well as pictures.

- 499. Such a Council House is for the deliberations of proposals and consideration of problems.
- 500—1. Dwelling Honses for ministers, clerks, menters of Council and officers should be built separately to the North or East.
- 502—3. Leaving a space of 100 cubits towards the North and 200 cubits towards the east of the palace, militar Cantonments are to be laid out.
- 520. The best Rajamarga should be thirty cubits wide, the average twenty cubits and the worst fifteen cubits only.
- 528—529. In a forest of six Yajanas (i. e., forty-eight miles) the best Rajamarga is to be constructed; in the middle, the average, and between the two, the worst?
- 531. The roads are to be made like the back of a a tortoise (i. e., high in the middle) and provided with bridges.
- 532. And the roads should be provided with drains on both sides for the passage of water.
- 533—34. All houses must have their faces (i. e., doors) on the Rajamarga, and at their backs there should be beethis and places for committing nuisance.
 - 535. The houses should be arranged in two rows.
- 556—37. The King should have the roads repaired every year with gravel by men who have been sued against or imprisoned.
- 538—39. Between every two *gramas* a serai is to be built. It is to be daily cleared and well-governed by the rulers of *gramas*.
- 540. The master of the serai is to ask the following questions of the travellers coming to it.
- 541—43. Whence are you coming and why? Whither are you going? Speak truly. Are you or are you not with attendants? Have you any arms in your possession and have you any conveyances with you? What is your caste? What are your family and name? Where is your permanent residence?
- 544-45. Asking these questions the master of the rest-house should note them down, and in the evening having taken away the travellers arms should advise him "Take sleep carefully."
- 548-49. He should give back the arms, count the men and then let them off by opening the gate and accompany them up to the boundary line.

Our Library Table.

SPEECHES OF LORD HARDINGE, OUR BELOVED VICEROY.

GANESH AND CO., MADRAS.

To all lovers of Viceregal utterances this book would indeed be welcome not only because it constitutes a Chapter in current Indian history but because the personality of the man behind the utterances is so humane and lovable.

Go over the speeches delivered at the very first farewell dinners given to His Excellency by his country and by his alma mater and you feel the soul of the man coming out midstall those encouraging, inspiring, affectionate partings. The words ring with a keen sense of duty and responsibility and what is more with sturdy unaffected sympathy and interest in India's welfare.

To the ideal of Viceregal duty ennunciated by S. R. Peel, viz., 'to keep peace, reduce expenses, extend commerce and strengthen British hold on India by inspiring, confidence in British justice and kindness and wisdom.' Lord Hardinge would add 'conciliation of all races, classes and creeds' and through profound sympathy and regard for Indian fellow subjects 'an earnest desire to contribute at least something to their natural welfare and development."

'The heart aye is the past aye
That makes us right or wrong.'

How true this of Lord Hardinge. Here is a Viceroy who feels for Indian fellow subjects, who feels for their welfare and who would simply not believe ill of them. And so he gets at the truth of the situation. He sees and says out boldly that the dastardly crimes disfiguring the record of last two or three years before his arrival 'seem entirely foreign to the nature and natural temperament of

his (our) Indian fellow subjects.' This faith he keeps up to the last, keeps even when he is himself the victim. How noble! Sympathy alone gives true insight and this alone leads to mutual understanding. "I am full of hope that the unrest in India will disappear under the influence of sympathy and kindness combined with firmness." His hope has come true—the people have been pacified.

To this initial avowal of faith in the Indian people, sympathy with them as fellow subjects and regard for their material welfare—avowals so amply borne out by subsequent conduct we may add another characteristic of His Excellency that bursts out here and there in utterance the characteristic reliance on first hand personal knowledge rather than piles of red-tape official reports. What a lesson for the officials themselves! Give up seeing through other eyes—the eye of narrow-minded interested underlings and even the eyes of partisan press wherein sensation is put in to secure more sale and a heightened appeal to passion is the straight road to popularity. Get straight to the heart of the people not through exclusive distrust or secluded superiority but through kindly trust and winning sympathy -that is the statesman-like heart-dictate of the Viceroy. Thus 'a personal knowledge of local surroundings even though it be a slight one is worth a great many volumes of notes in dealing with local problems.' Here too His Excellency's actions bear out his words.

Further speeches disclose that His Excellency is rather glad than otherwise at free and frank expression within due bounds and that his sympathy and conciliatory spirit make him glad to meet views of responsible persons half way and so far as possible explain publicly any difference of opinion and not show a contemptuous depressing disregard. Therefore carry public opinion with you as far as possible and den't rouse its fury through unwise dis-

The Viceregal conception of a Ruler's duty is thus enunciated in words addressed to H. H. the Nizam: "The business of Government requires constant and strenuous effort and without the personal interest such as only the Ruler of the State can show there is always danger of abuses creeping into the administration. You will be wise to look into things for yourself, to be easily accessible, to be ready to hear all sides, to choose your advisers with the greatest care and when you are satisfied with your choice to give them your fullest confidence and support." How true these words; yes doubly true because uttered by one who himself tries to live up to them.

Such the man who utters 'The Indian people are, I believe absolutely loyal to the Core. Loyalty to the King is with them instinctive.' And such the Viceroy fittest to announce on the very day of his landing the glad news of their Imperial Majesties' visit, and plan announcements that will render the visit ever memorable. The speeches published in the present volume cover the period between landing announcement and the fulfilment of the promise of the Royal visit right upto the 1st Viceregal Speech at the Imperial Legislative Council, Delhi.

Full text of the Coronation Reform and discussions thereon appears as an appendix. Beautiful half-tone photos of Their Excellencies appear in Art paper as the frontis-piece. The whole volume is handsomely got up, beautifully bound. It should certainly command a good sale not only because the utterances are Viceregal but because more than the Viceroy the man within the Viceroy, the sympathetic heart behind the utterance is dear unto the Indian people.

" Rank is but the Guinea stamp,

• Man is the gowd for a' that." S. R. P.

THE LAWS OF MANU BY B. BHAGWAN DASS, M.A.

The English knowing public has been laid under great obligation by Mr. Bhagwan Das, M.A. of Benares by his publishing this volume on the Laws of Manu. This book is an expanded form of a series of lectures deliver. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA.

ed at the thirty-fourth Annual Convention of the Theosophical Society. In these lectures, the learned author has successfully endeavoured to put before the European public the best that is contained in the Laws of the first human law-giver on the face of the earth. Manu Smiriti or the Code of Manu is a kind of Cyclopædia of law and religion. Nothing respecting human institutions been left untouched. It was certainly a very difficult task to write a handy volume, giving the purport of all the chapters of this big book and then also to explain them. No less able and thoughtful a person than Babu Bhagwan Das could have been equal to the task. In this book all the important parts of the laws of Manu have been explained with admirable method and system. Nothing has been written at random. In the light of this book, the Code of Manu appears to be not a collection of old saying of the ages but one systematic treatise on the art of human life. Everywhere the treatment is exceptionally bright and sympathetic. Especially the chapters on 'Education' and 'Family life and Economics' are the best of their kind. In them we find a convincing plea to look backward if we want to see our motherland holding her own in the struggle for existance of the present world.

In the last two chapters, treating of Education and family life, there is nothing with which we many express our note of dissent. But we can not say the same about the first two chapters, in the 2nd of which the author has explained the world process and problems of life according to the laws of Manu. The first chapter deals with the foundation of Manu's Code of life. Both the chapters treat of subjects which are subtle and important but having a tendency towards producing a wide difference of opinion. This is one reason why these chapters are not so convincing as the last two. The other cause lies in the author's ardent desire to show that every stanza of Manu, of the Puranas, and of every other Smritis, is rational and scientific. The author's tendency towards this kind of con-

servatism has, at some places marred the beauty of a book, which, otherwise, is a wonderful production of a wonderful mind. Those who want to study the true story of the origin of human law will find this book indispensable.

With these few words we recommend this book to every student of religion, sociology, and politics. Can be had from the Theosophical Office, Adyar, Madras. Price 1 Re. 8 As.

Vedalankar.

NAO-KUMAR SIKHSHA. TRANSLATION OF DR. GRAHAM'S LECTURES TO YOUNO MEN $(4\frac{1}{2}" \times 8" \text{ PP. } 184)$ PUSTAK BHANDAR, LAHORE.

Young men are a valuable asset and preserved manhood a just cause of pride for any country. How to guard the young from sexual sins is a problem well worth our best The difficulty of delicate handling and false thoughts. ideas of modesty bar most of our teachers from communicating these topics unreservedly to their young students. Perhaps ignorance on the part of the teachers, incapacity to do justice to a task so difficult and the worst the systematic exclusion of these subjects from the school and college curricula are also contributory causes. Meanwhile the fact remains that what our young men are denied at the hands of their well wishers, their natural promptings lead them to pick up from blundering and vicious quarters with the result that they and we have to repair what perhaps could have been prevented had proper means been adopted. mulating diet, over-burdened brain, want of exercise, uncontrolled imagination, free reading of exciting fiction erected almost into a fashion work havoc. The havoc gun, your advertizing quacks take advantage of it and prey upon the fears of the young. Theirs the only free (?) literature that finds its way to the bookshelf of the young. it not a pity that our youth and our manhood should be kept in such shameful ignorance of their own vital and productive functions. Why forsooth should an elementary knowledge of health and hygiene; anatomy and physiology be not considered ranginantranshabiliheral betier land to the second of wonder which can only be explained by the unprogressive nature of our educational system. Till that be done books like the one under review are our only resource of popular instruction and as such they are indeed welcome. Herein you find the resources of oratory employed not for selfish ends but for descrimination of very necessary knowledge. The more such books are read by our youth and manhood the better. To the negative argument of freedom from grave physical consequence, from horrifying weakness and perhaps even insanity one would indeed like very much to add the inspiration of religious zeal and example that erects Brahmacharya on its high pedestal of pristine glory. Remember life is not so easy to mould and to unstimulating food, proper exercise and sense of horror of the consequences one must add an inspiring ideal, open air surroundings and a discipline such as obtains in the Gurukula and then we may get a little nearer the solution of this great source of the waste of Indian manhood. Put your child in the Gurukula and you give him the best chance to be free from vicious literature, vicious suggestions, vicious atmosphere and get the full benefit of inspiring ideals, open air and unstimulating diet and salutary discipline. Thus alone may we solve this problem. Till then much may be done by individual preaching and individual examples of personal purity. Our best effort, the best effort of all feeling souls is needed to train an enlightened youth free from self-sinning waste, free from the debilitating effects of early marriage and most of all a manhood free from licensed licentiousness and mutual self-destruction under the sacred sanction of the marital tie.

HEALING INFLUENCES BY LEADER EDMOND WHIPPLE,

AMERICAN SCHOOL OF METAPHYSICS, NEW YORK,

SIZE 5½" × 8" pp. 227. PRICE 1.25.

The world is slowly veering round to the opinion that the spirit of man and the mind of man have a wonderful power over his physical structure and bodily functions.

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Healthy emotions and healthy thoughts can make a sick man whole. Mind cure and psychotherapy are in no way a myth. It is to strengthen just this phase of thought, to the vast possibilities of which the modern world is awakening, that the above book has been written. Every thought imprints an image and every mental image tends to become actualised in our body and outward circumstances. It is open to the mind to get its cue of thinking, from the weakness of the flesh or the illnesses and weakening suggestions of a feeble humanity or what is better to realize the eternal reality of the spirit and get thoughts of wholeness therefrom, and form corresponding mental images of wholeness and thus starve out all illness by giving it no thought. It is this realization that the author strives to bring home to the minds of his readers. Those interested in this lineand every one should be who want to retain or regain health through the power of the spirit-those interested we repeat, would find much holy wholesome food for thought in the work of Mr. Whipple. We would indeed have wished that the many excellent practical suggestions had been given in bolder print to give them due prominence, a wider chance of appreciation and thus make them of greater use to every reader.

S. R. P.

Editorial Reflections.

THE PRAYER OF CHRISTENDOM.

OMMENTING upon the appeal of China for the prayers of Christendom, that she may make manifest her regeneration and worthily sustain her new ideals, the Forum, one of the leading magazines of America, says:—

"It does not necessarily presage a wholesale conversion of China's myriads to Christianity; but it does open up a rather interesting question, for people with any sense of humour, as to the precise significance of the term Christendom. Do the great Caucasian powers of the world, with their allegiance divided between Mammon and the Lord God of Hosts, constitute the bulk of Christendom? Their prayers are cast too much in the Krupp mould to be entirely pleasing to the Prince of Peace."

Our contemporary is perfectly right. The allegiance of "Christendom" to Christ is only lip-deep. Christ stood up for the weak, the forsaken, the deserted, the hated, the despised and the down-trodden-for Mary Magdalens, Pariahs of the Jewish Society and fallen women. His mission was a mission of uplift and a mission of hope for the depressed, the weary and the "heavy-laiden." Christendom, an apt pupil of Darwin and Haeckel, worships strength, accelarates by active efforts "the process of natural selection " i.e., the selection of those armed with the most efficient brutal strength and having the largest number of deadliest Krupp guns, speediest Dreadnaughts and the most effective torpedoes. It does not only "let" the weaker "go to the wall" but assists them to this fate with an imperturbable countenance and a benevolent smile. Christ was an "oriental" knowing no European language and would, if he were re-incarnated as an Asiatic once more, be refused admission to many a "Christian" British Colony.

He believed and preached that all men were the children of his Heavenly Father and had an equal right to His grace and affection. "Racial Superiority" "Colour-Bar" "White Man's Burden," "Civilization of Dark Races," "Exploitation," are terms which to the unsophisticated mind of the greatest Jew in history and one greatest men of all ages would have appeared perfectly meaningless. He who compared the entering of rich men into the kingdom of heaven to the passing of a camel through the eye of a needle would, if there is a re-incarnation of him in "Christendom," indeed be shocked to find his "Vicars" and "Vicegerents" out-sybariting "sybarites" in the magnificence of their drawing rooms and the gastronomical qualities of the delicacies under which their tables groan. Like the "scribes" and the "Pharisees" they care much more for what they describe as doctrinal purity and for placing harmless and inocuous works under a ban by adding them to the "Index" than for the saving of souls and the adding of sheep to the fold of the Divine Shepherd. They have got a "fold" of their own wherein "sheep" are immured in the name of Christ, allowed to batten on the refuse of an intellect perverted and enslaved by self-interest and obsessed by dogmas, "creed," and "Articles of Faith", and then presented as a propitiatory offering at the altar of sectarianism and bigotry. The "Church" of Christ, the son of man, who knew of no nest where to hide his head at night and who was a terror for people with sleek countenances and protruding paunches is in the pay of "Mammon," blesses ill-gotten gains provided they are sufficiently large to enable the possessor to build new rooms in the church edifice, waits in sackloth and ashes at the tables of the rich and the "successful," prays for the success of the arms of one "Christian" state against another "Christian" state. The "Christianity" of the "Essene" Christ which was only the Religion of Divine Illumination (Vedic Religion), the Faith of Nobility (Arya Dharama), the Eternal Body of Revealed Truths (Sanatan Dharama), and the creed of economic justice and of the predominance of character over wealth (*Varanasram Dharama*) in another garb is dead. May it live long!

THE HINDU UNIVERSITY.

Writing on Pandit Malvaya's "University of Benares" in embryo, which popular error with strange pertinacity continues to call, "The Hindu University," in the Modern Review for July 1913 Professor Homersham Cox says:

"It is repoted that the Indian gentlemen who are endeavouring to found a Hindu University intend, if successful, to appoint an English principal. This decision is important directly since the holder of the post will naturally be able to exercise great influence over the younger generation of Hindus It is much more important indirectly as bearing on the capacity of Indians for self-government. If Hindus cannot even govern a University founded and maintained by themselves it is difficult to see what they are fit to govern..... It may be said that this attitude is the result of foreign conquest. That might be so, if the superiority of the Europeans were accepted only in administrative appointments. But the same assumption is made in matters which have nothing whatever to do with politics. Greeks were conquered, but they preserved at least their intellectual self-respect. So far as I know, there were never Roman professors teaching Plato and Aristotle to Greek students at Athens. Egypt is conquered but the Egyptians have not appointed an English principal to be head of the great Muslim University at Alzahar. In India however both Hindu and Mohamedan Colleges have English principals."

In our opinion the learned Professor has confused the issues and has not grasped the real problem. All the instances from contemporary and ancient history are beside the mark. The Greeks never acknowledged that Roman Philosophy was perse superior to Greek Philosophy CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and ought to have precedence over Greek thought in the Universities of Greece. On the contrary they were so completely convinced of the supreme excellence of native thought that they converted conquerers into willing and grateful pupils. Not being ashamed of asserting that the Greek mind could attain the highest development only in an intellectual atmosphere surcharged with the Greeck spirit. they found it necessary to maintain the "Greek" tone and therefore naturally the idea of importing Roman "principals" for their academies and seats of learning was as unthinkable and revolting as the idea of placing a Benares Pandit at the head of Balliol College Oxford would be to Mr. Asquith. In the Egytian University of Alzahar Muslim Thought has the first place and, therefore, quite naturally no non-Moslim can be appointed to guide, direct, supervise and superintend studies there. The case of the so-called Hindu University is not parallel. The organisers of the movement surrendered all Hindu intellectual self-respect when they meekly yielded to Sir Harcourt Butler and quietly acquiesced in the suggestion to make the proposed University a "Modern" University by placing "Hindu" Thought in subordination to European Thought, making English the first language and the Hindu classical language the second language, and completely robbing it of its Hindu character by making not Hindi but English the medium of instruction. Intellectual self-respect has been completely surrendered without a murmur. It is no good swallowing camels and straining at gnats. Having given in on the main and vital point, Pandit Malviya and his colleagues are quite right in thinking that in a seat of learning where the European and not the Hinda tone has to be maintained and the "British Spirit" has to be fostered, other things being equal, a European Principal will be more useful and more suitable than a Hindu Principal. Even if, after deligent search, a Hindu could be found who by long residence in England has become thoroughly imbued with the "British Spirit," it is no use foregoing the charter and

imperilling the success of the project for no higher aim than that of providing a "fat berth" for a "Hindu" Oxonian when Europeans of equal ability can be had who will have the unique advantage of having inherited the "British" academic spirit which and not the ancient Hindu spirit it is the object of the fathers of the Hindu University scheme to conserve and foster in the proposed academy.

THE "BRITISH SPIRIT" AND THE INDIAN CIVIL SERVICE.

Apropos of the "British Spirit" we have been reminded of the evidence given by some Indian gentlemen before the Public Service Commission. The only justification for the wider employment of Indians in the public service can be that they being sons of the soil are expected to be thoroughly imbued with the spirit of Indian civilization and traditions and to bring to bear greater sympathetic insight upon the consideration of Indian problems.

But a careful examination of the evidence given by some eminent Indians before the Public Service Commission goes to show that they do not base their claims for wider employment in the higher branches of public service and for simultaneous examinations on these grounds but rather on the possession of the "British character." Now what is this "British character." If it means love of fair play and justice, how can it be said to constitute the peculiarly British character? It is the genuine "British" character as well as the genuine "Hindu" "Muslim" and "Parsi" character. Is there anything peculiar in the climate of England which breeds this virtue? Is a tropical climate peculiarity unsuited to the development of this quality? To admit this is, for the Indians, to damn themselves and to brand their national character with the mark of permanent inferiority. If this is once admitted, all claims for equality of position with the Britisher become preposterous. Why then have even eminent Indian witnesses recommend-CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ed for Indian civilians trained and educated in Indiain case there are simultaneous examinations—a few year's residence in England before commencing work in order to catch the "British Spirit"? What, we ask once more, is this "British Spirit"? Is it the spirit of industrial civilization which dominates all social relations and all political development in the land of our rulers? Are Indian civilians expected to stand up for capital against labour, to encourage industrialism in their country, to foster inequality of social conditions and to create a "labour party" ever armed tooth and nail against the "unrighteous exploiters." If so, this "British spirit" will prove the ruin of this ancient land where wealth has never been the standard of respectability or the basis of social status and where there never has been a "yawning" gulf between "the classes and the masses"? It may be said that it is necessary for Indians to acquire a sympathetic knowledge of English traditions, manners and customs so that they may understand the British character and thus psychological conditions may be created for the tightening of the bonds of love and mutual understanding that ought to bind India and England together. There is reason and sense in this. But the point is that if it is necessary for Indian civilians to study England in a spirit of sympathy, it is much more necessary for English civilians to bring intellectual and emotional sympathy to bear upon their studies of Indian problems for after all the country to be ruled over is India and not England. Surely this could not have been the raisond, etre of the recommendation under notice. For in that case these "eminent sons of the soil" would also have recommended that no Britisher should be employed in the higher branches of the Indian Civil Service unless he has passed a severe test in Sanskrit or Arabic literature these two literatures forming the founts of the two civilizations that have made India their home-and at least one Indian Vernacular and has resided at least two years in the country to catch the "Indian Spirit." Let a severe test in English

literature and history be prescribed for Indian candidates and a severe test in one of the two classical Indian languages and Indian History—ancient and medieval—be prescribed for English candidates.

But surely this could not have been the meaning of the recommendations of those who seriously put forward the view that Indians were fitted for higher posts and had caught the "British" spirit bécause Indian civilians generally "lived" in the European style. One can understand the statement that a European civilian living in the Indian style can more easily penetrate the hearts of the people in the midst of whom his lot has been cast than one who can-" British shake off insularity," By the Indian mode of living he pays a graceful compliment to his Indianfellow-subjects and contributes to the enhancement of their national self-respect. But this cannot be said of the Indian official living in the European style. The Indian style of living is unfortunately regarded a mark of social inferiority in this country by the average "Anglo-Indian" and by denationalized Indians. A man who stiffens himself up in European garments has certain privileges which are denied to those-however high placed and estimable -who have not renounced their national dress. Clean Indian shoes are not allowed in some museums where dirty creaking ugly ammunition boots are permitted. A man, no matter what his complexion social position and attainments, will get into a comfortable third class carriage labelled "For Europeans Only," if he has got a hat on. He will stretch his legs on the berth and with an air of arrogance and a sneering twirl of the moustaches quietly go to sleep when his really fellow-countrymen, whose the latchet respectable shoes he is hardly fit to unloose, have not got even sitting accommodation in a packed and overcrowded Intermediate compartment the very atmosphere of which is stifling. Very naturally, therefore, an Indian who adopts European dress is regarded an unworthy apostate who is ashamed of being regarded an Indian and is desirous of deepening the sense of social inferiority under which his sensitive countrymen are smarting by posing as a European. It is believed that leaving his compatriots in the lurch he endeavours to escape from the consequences of his birth.

LIMITATIONS OF THE ROYAL AUTHORITY IN ANCIENT INDIA.

It is generally asserted by ignoramuses and tyros in ancient Indian polity who oftener than not have axes to grind that India can never become fit for colonial self-government because the conception of the Divine Right of Kings is in the Indian blood. Even in ancient times when indigenous Aryan ideas held sway in the land, Indian Rajas, we are told, were regarded vicegerents of the Deity. An Indian King had at his disposal the entire revenues of the state to spend in any way he chose. There was no constitutional check on his power to expend the major part of the revenues in fitting up his palace and gratifying extravagant and expensive whims. We have often discussed in these columns the question of the ideals of Government in ancient India from various standpoints.

To-day we propose to show by quotations from an authentic and ancient work on Indian Polity that the allowance of the king and his family was fixed by statute in ancient India just as it is in modern England.

Says the Sukra Niti :-

"A prince, who gets a lac of karsas a year, should maintain well with weapons and missiles respectively one hundred men, 300 foot-soldiers with small fire-arms, who are all equal in age, strength and dress, eighty horses and one chariot; likewise two big guns, ten camels, two elephants, two waggons and sixteen bells; likewise also six clerks and three ministers. The King should spend on provision, largesse and pleasure fifteen

hundred Karasas, on clerks one hundred a month, but on ministers three hundred; on his wife and son three hundred, on learned men two hundred, on elephant drivers, horses (cavalry) and foot-soldiers four thousand; on the straw for elephants, camels and bulls four hundred. The remaining money fifteen hundred karsas should be deposited by the king in the treasury. The king should deduct every year a sum of money from the soldiers for their dress.

The Sukra Niti, Book IV, Section VII verses 23—29. Translated by Dr. Oppert is his brochure "On the Weapons, Army Organisation and Political Maxims of the Ancient Hindus."

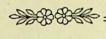
A MOST WICKED PUBLICATION.

Lord Hardinge poured oil over troubled waters when he came over to India. He removed festering sores, brought a message of sympathy and conciliation from the British People to their Indian fellow-subjects and his personal charm of manner did much to win Indian hearts. Majesty the King-Emperor honoured India with a visit and announced the policy of conciliation from his own lips. The Arya Samaj was one of the bodies that had been very much wronged, and harassed by a section of the bureaucracy Minto time. Sir James Meston, presumably Lord with the full concurrence of Lord Hardinge, paid a visit to the premier educational institution of the Arya -the Gurvkula-and delivered a truly statesmanlike speech-statesmanlike not in the sense of machiavelian but in the spirit of the maxim that what is not true is not statesmanlike. It was a speech that came direct from the heart and, therefore, produced electric Heavy hearts were filled with rejoicing. Sunshine was introduced where darkness had previously reigned supreme. The mists of misunderstanding and suspicion were dispelled, the thick clouds that were gathering in the horizon were dissipated and the air was cleared. This result was acceptable to all except the C. I. D. Now the continued existence of the present strength of the C. I. D. depends upon the persistence of the attitude of doubt and distrust on the part of the Government. It is perfectly natural that the more unscrupulous among the C. I. D. people should manufacture sedition in their laboratories and foist it upon the unwary officials as genuine product. The C. I. D. consists of two parts—the regular forces and the irregular forces, the paid agency and the voluntary agency. The voluntary agency does not get regular pay. It is compensated for its troubles in other ways.

It consists of discredited public leaders who have old scores to settle with colleagues whom rightly or wrongly they hold responsible for their present agonising state of disappointed ambition, "learned loafers" with a literary aptitude which an ungrateful public fails to appreciate and reward, briefless barristers who find "loafing" profitable because it secures the maxium of pecuniary gain with the minimum of labour. These "flesh-flies" hover round the tables of the rulers of the land, pry into official secrets, and attend parties at the houses of big officials. They seize hold of stray remarks falling from the lips of the patrons upon whom they have thrust themselves, exchange significant glances and then torture and twist those remarks and extract from them indications of the general drift of public policy. If they suspect "conciliation," they immediately put themselves in communication with reactionary bureaucrats and the C. I D. and swell the cry of "Sedition!" "Blood and Iron," "Martial Law and no damned nonsense." The barkings of these honorary bloodhounds whose chains are in the hands of officials of the "Mai Bap" type and C. I. D. men find a transmitting medium in the Angle-Indian press. Their "sober" "thoughtful," "temperate" and "reasoned" articles appear in the leading columns of the organs of the monopolists of wisdom and aministrative capacity and their "lucabrations" are represented as the deliberate opinions and

mature views of impartial Indian "thinkers" and "publicists." It appears that one of these honorary sleuth-hounds let loose after the Arya Samajly scented "conciliation" in the air, held urgent consultations with the members of his cabal and resolved upon prompt action. It was decided that the poison injected slowly and subtly would prove the most effective. With this end in view a novel was written and was, as was to be expected from a cowardly clique given stabbing in the dark, published anonymously in England. Its circulation is being pushed forward in certain circles. The novel is full of distortions, misrepresentations, insinuations and innuendo. It suggests more than it specifically says. The anonymous scribbler who has perpetrated an outrage on honest criticism by writing this book has, like a coward, done his best to save his skin. Although the book has been written with the specific object of damning the Arya Samaj and the Gurukula, a disclaimer was put in at the time of going to press in which it is stated that the Samai represents "a revival religious and national, which we cannot but admire." This statement cannot absolve the writer the moral (for which he cares little) and legal consequences of his wickedness. No equivocation and prevarication will save him. In the book itself it is sought to create the impression that the religious propaganda of the Arya Samaj is a mere feint to cover the real aim of the society which is seditious and revolutionary. The Vedic Magazine is represented as the favourite organ of the anarchists. It is torn into pieces by the loyalist Puran Singh because the anarchist Sri Ram tore the King's picture belonging to the former. A nice compliment to us. Vedic Magazine must be a unique publication if it appeals alike to the highest officials and the anarchists. Either its editor is a necromancer possessing the power of hypnotising reople or it is mexplicable how any one who is meither a lunatic nor a man who has an axe to grind can honesty say that a magazine whose conductors have on several cccasions been complimented for combating anarchism

only grounds which will appeal respecting people who are neither revolutionaries nor toadies and jo hazurs can be pleasant reading for anarchists. The Vedic Magazine includes among its subscribers many Government officials and British civilians. It is read among others by Lord Crewe and Sir James Meston. give the reader an inkling of the contents of this wicked book. We understand that the leaders of the Arya Samai are seriously considering what steps to take to have the person or persons responsible for the manufacture of this deadly poison brought to book. But has not the Government a duty to perform in this matter? It has just proscribed a pamphlet describing Bulgarian atrocities because it is believed to be calculated to bring certain classes of His Majesty's subjects into contempt. Are the Arya Samajists a class of His Maiesty's subjects or are they outlaws? Does or does not the book under notice bring them into contempt? Surely the Government cannot contradict itself by saying in the face of Sir James Meston's responsible pronouncement that the book is not full of wicked lies. If such a mischievous work is not proscribed, the impression will go forth-the real motives of the Government notwithstanding-that the new Press Act is practically a dead letter when the offenders are influential and high placed. Such an impression will work incalculable mischief and undo the good work done by Lord Hardinge and Sir James Meston. This is a result which no well-wisher of the Government and the people can desire. We draw the attention of our readers to a sober and reasoned article on the book that we print today. It is from the pen of a prominent Indian publicist.



The Gurukula Samachar.



Motto I:—By the force of Brahmsharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members............There is no political alchemy by which you can get golden conduct out of leaden instincts.—

Herbert Spencer.

O the first working month is over. The teachers, professors and Brahmacharis are all through it. They have all passed it nicely each one doing his share creditably.

There is one amongst us Mr. Sudhir Rudra worthy son of a worthy father. He has proved a good helping hand to the Gurukula staff. On vacation after his graduation examination, with a noble zeal he works here almost as one of the staff. The Gurukulities thank him and recommend his example to other graduates and college students as well. The best way to pass a vacation is to consecrate a portion of it for loving labour in the cause of education. Take up this suggestion, all those who can and we guarantee you will be the happier for it. India needs such volunteer workers.

The colleges outside are closed and some of the students therefrom are in here to pass their vacation. Under the captainty of Mr. Sudhir a welcome "vagrant team" was carved out of these. These pitched themselves against the Gurukula eleven in a friendly match at Hockey. The result was of course as expected. The Gurukulites put in five goals. The vagrant team had two to its credit to retrieve its

reputation. All this was simply an hour's play. Oh it was an enjoyable sight—that energetic but unequal play.

The sky wears wonderfully changing aspects these days. The clouds careering all day long assume all sorts of fantastic forms into which every one may read something after his own fancy. Lions, bears, birds, deserts, seas, lakes, continents, oases, heaps of snow white wool—all these you may easily image, revel in and delight if you but look up and gaze...........And the sunsets are simply superb. Takes of liquid gold, depths of deepest blue, silver fringed abodes of the celestial, rainbow scenes and lines of shooting red may the spectator behold if he hath but a soul 'that watches and receives.'

The grounds all round the Gurukula have had their annual fresh livery of green. There is n't a spot, all round, that is commonplace or uninteresting. Nature's laboratory is out with its newest specimens and every dormant seed obeys the upward push and sprouts forth in lovely foliage and flower. You have grasses of a hundred kind all alike and yet so different. Herbs and plantings, quaint growths and novel arrangement of stem and shoot stand everywhere challenging the onlookers. Drink in delight if you will or botanise if you please but neglect these you cannot. The contagion is catching. Every one wants to have a little garden of his own. Seed store catalogues are busily thumbed and I am sure packets of shooting life seeds of all sorts, some vegetable edibles and some ornamental creeping, flowering ones will soon be in through the post.

Of the River and Mountain transformed through nature's touch—I shall give you somewhat in my next. Just a peop into the college council now. Something being reshaped there too. Some souls were busy bringing together estranged sister Sciences, Chemisty and Botany. For upto this time we had some who were chemics but couldn't bot mise and others who could botanise but were no chemics.

This has been done away with. In stead there shall be in future a combined Chemistry and Botany course so as to give the student an all round general insight into nature's ways. Thus hath harmony been restored among the estranged sister sciences.

Full fledged Decemnial Report, portions of which had deservedly attracted so much attention at the anniversary, is now getting through the compositor's hand into solid script readable print. Its publication will doubtless be awaited with interest and we are sure it will have a warm welcome.

For the rest the evening plunge, the hasty dip, the dashing swim and the long distance gourd-ride through the Ganges water all these continue as enjoyable as before. You too are welcome and the tin raft will give you a pleasant foretaste if ever you come this side. Adieu.

S. N. PHERWANI.

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Vedic Magazine

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"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

Vol. VII.

ASUJ, 1970.

No. 3.

A Criticism of Flint's Theism.

LECTURE III.

Dr. Flint rightly finds fault with those who do not try

Arguments from the Power, Order and Goodness displayed in nature do show Him to be Infinite. to take a comprehensive view of God's handiwork in nature and viewing only one part of the universe fail to detect in it the evidences of infinite

wisdom. A part may appear even misshapen and ugly if not viewed in relation to the organic whole. Take an artistically constructed knob of a door. It will look beautiful and its use will be apparent when it is related our comprehensive view to the whole door. If the whole has been constructed after a nice plan, the beauty of the knob will be increased a hundredfold when it will be view.

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ed in relation to the whole house and all the doors and windows that it contains. If the whole street follows a central design, the knob will gain still further in beauty and artistic worth if it is viewed in relation to the entire street. Suppose, then, that the whole town follows a carefully thought out plan prepared by town-planning experts. In that case the knob we are speaking of will appear a thousand times more beautiful if it is viewed in relation to the whole town and its place as a part of this larger whole can be definitely assigned. As Dr. Flint rightly says, a man who cannot break a bundle of rods firmly bound together simply acknowledges his absolute impotence if he thinks that by breaking, each rod separately he has broken the bundle.

The whole is, doubtless, made up of the parts but yet has an existence distinct from each of them. The finished picture has a beauty and a charm which may enrapture the senses, enthrall the emotions, take the fancy by storm and hold fast the imagination and yet each one of its ingredients. may be despicable and negligible when taken separately. The completed picture may be flawless no matter what may be affirmed of each part separately considered. Divine handiwork displays infinite wisdom for the more science is progressing and the more the inter-relationship and interdependence between different departments of the universe and spheres of Divine Intelligence is being perceived, the more wondrous appears each part and the more clearly are our limitations and finiteness brought out. Since it is impossible for our finite understandings to hold simultaneously suspended in our consciousness the entire universe with its wondrous varieties of type, genus and species, it is impossible for us to obtain a full knowledge of even a single leaf of the tree-which must be considered as a part of the whole cosmic oder-and to realize the infinite wisdom required in the making of it. Surely infinite wisdom: alone is capable of making a tiny leaf as an organic part of this vast, measuresless and boundless system of universes.

"We have scarcely a complete and exhaustive idea of anything,....."

This being our author's line of argument, it is difficult to understand why he should adopt an apologetic tone as he does in the following sentence:—

> "Faith in the righteousness and moral Government of God must be able to look over and look beyond many things calculated to produce doubt and disbelief."

It is also difficult to understand what Dr. Flint means by saying that Nature does not show God to be infinite.*

The very helplessness of our understanding to exhaust the wisdom displayed in the construction of the universe and the beauties of its make reveal it to be the work of an Infinite Power.

The past history of the progress of human learning affords no grounds for the belief that a time will come when man will understand the universe fully—that is have an adequate knowledge of the relations between the parts and of each part to the whole. The progress of science by giving a vision of the unexplored regions beyond is only emphasising the poverty, inadequacy and scantiness of our knowledge and instead of increasing our pride is tending to make us more and more humble in the majestic presence of the Infinite.

It may not, perhaps, be out of place here to examine a hackneyed argument of John Stuart Mill's Arguments Examined. Mill. Says the great philosopher;—

"The deity had on this hypothesis to work out his ends by combining materials of a given nature and properties. Out of these materials he had to construct a world in which his designs should be carried into effect through given properties of Matter and force, working together and into one another. This did require skill and con-

[&]quot;Now no man who did not imagine nature to be infinite ever adduced them to prove God infinite."

trivance, and the means by which it is effected are often such as justly excite our wonder and admiration, but exactly because it requires wisdom, it implies limitation of power, or rather the two phrases express different sides of the same fact."

Now a dangerous fallacy lurks in this argument. Wisdom and Power are not contradictory Power without wisdom would be monstrous. dom, therefore, does not limit power but only invests it with purpose, meaning and beneficence. God acts according to a central design and plan not because He is not Omnipotent but because He is 'All Wise.' If a king who is invested by statute with the power of declaring war does not wage war but attains his end by peaceful means, it is not because he has not the authority to declare war but because he is of a pacific nature. At another place the same philosopher beautifully argues that it is impossible to violate liws of Nature. All that we can do is "to place ourselves to a greater or less extent under one set of laws instead 'of another." Just as one law of Nature does not contravene another law and obedience to one does not involve a violation of the other, so the operation of one attribute of the Deity does not involve a limitation of the other.

The man who can fiy upwards can do so not because he has suspended the Law of Gravitation but because he has placed himself under the dominion of another law. God is not only Omnipotent, He is also All-Wise, All Goodness and the Eternal Ruler of the Universe, Matter eternally exists not because God's power is limited but because He is the Eternal Ruler of the Universe and how can there be a Ruler unless there be something to rule over. God's handiwork shows perfect foresight and knowledge of past conditions and future developments not because He is not omnipotent but because He is also omniscient. The operation of the Divine Will is not arbitrary because Godis also Wise, it is not tyrannical because He is also Righteous, it never fails because is

^{*} Essay on Nature.

Infinite. Infinite power does not involve the negation of all other attributes. It can co-exist with them. power is infinite, because His laws are immutable, because this process of evolution and dissolution has gone on from eternity and has never broken down, because we can always predict natural happenings with mathematical certainty. If in certain matters we cannot make such predictions it is because our knowledge is deficient not because natural happenings are not under the dominion of absolutely fixed laws. The laws of Uniformity of Nature and Universal Causation reveal God's infinite power. Surely no finite power can construct a machine which will never go wrong. It may be said that perfect contrivance may be a proof of infinite wisdom but is no proof of infinite power. We say it is, for infinite power is required to carry out all that infinite wisdom plans and designs. Man's actual performances always fall short of his designs and however supremely excellent the design may be, it is impossible for man's creation to work even for a limited period of time with mathematical exactitude. There cannot be absolute and unerring certainty about the exact working of even the most delicate instruments constructed by man, but predictions can be made with mathematical certainty about the working of this stupendous mechanism called the universe the very vastness, immensity and sublimity of which inspires us with awe, reverence and unbounded admiration. The power displayed in constructing and running this vast mechanism is so positively infinite that finite man cannot grasp the full significance of even the minutest part thereof what to speak of conceiving even the remotest possibility of acquiring ability to rival it. The power exhibited is so certainly infinite that the very idea of rivalling it or even of mentally grasping it fully is unthinkable. To say that God is not Omnipotent because the mechanism of the universe can go on only for a limited period-as Mill says-is absurd because it is only another way of saying that the working of

the universe is regulated by certain fixed and immutable laws or that God is not only Infinite Power but also Infinite Wisdom. Again it is not strictly true that the mechanism of the universe can go on for a limited time. Dissolution and evolution—the eternal concatenation of them—are also a part of this going on. The universe has always gone on like this. The solar system was not only once but has been times out of number a vast sphere of nebula or vapour and will be so again in the future. The whole process-including the alternate reduction of the universe into nebula and its evolution into the cosmo; -constitutes what we call the going on of the machine. Well, the very fact that this arrangement has gone on for billions of years and to all appearance from eternity goes to show that infinite power and infinite wisdom alone can have accomplished the-to usimpossible task-a task the accomplishment of which we cannot associate with finite power and finite wisdom even in imagination.

It may, however, be said that though this "limitation" rather tends to the glory of the Lord Ne Quarrel about Words. than detracts from it, it may yet be said that God is Omnipotent only so far as his Omniscience does not suffer or in other words his Omnipotence is limited by his Omniscience. We, however, object to this mode of statement. God possesses all His attributes simultaneously and the operation of each is caseless. God is All Power? But what is the meaning of power when the term is used in relation to God? Well, it can only mean power intelligently used with a view to promote righteous ends. Taken in this light and stated in this mode the whole position is tantamount to this that God's Omnipotence is made purposeful-not limited-by His Omniscience and made holy by His Righteousness and made absolutely perfect by His Infinity. The word limited cannot be used in this connection at all because it carries with it an idea of incompleteness and imperfection. If, however, some people still insist upon using the word "limited" while meaning

what we mean and contrary to its accepted significance, they are at liberty to do so. Words are the symbols of thought, one word is as good or for the matter of that as bad as another. So long as no confusion of thought is engendered and the meaning-whether real or arbitrary-which a speaker or writer attaches to a term is clear to himself and to those whom he addresses, he is quite within his rights. If a few eccentric people combine together and resolve and declare that henceforth they shall call "nectar" by the name of "poison," they are welcome to do so, so long as nobody is deceived by them either deliberately or on account of the unusual character of their behaviour. But the worst of it is that people who use the term "limited" do use it in a derogatory sense and they at least have no right to defend the use of the term on philosophic grounds when they find that the retention of the term is impossible if the real sense be accepted as right. It is human weakness to cling to form long after the spirit has departed.

We have examined in detail the arguments of Mill in relation to the limitations imposed Other Objections of Mill. upon Divine Omnipotence by Divine Wisdom because the argument appeared to us to be plausible and sophistical. His other arguments may be dismissed with a few words only. Most of them are based upon the Biblical conception of God and will not apply to God as He is revealed in His Word the Veda. Most of them vanish into the air as soon as the truth of the Karmic Law is admitted. What appeared purposeless and arbitrary before becomes invested with a purpose. In the light of the Karmic Law an Andaman Islander is an Andaman Islander because he has abused his opportunities and himself reduced his substance, rendered nugatory the Divine gifts and enfeebled, weakened and atrophied his capacities. It is hardly the fault of the father, who has left his son a million pounds, if the latter through his extravagance wastes his entire patrimony and dies penniless in the workhouse. God has endowed us all with faculties or "talents." It depends upon our use or abuse of them whether we shall retain them, or lose them, sharpen them or blunt them, crush them or develop them. All inequalities are beautifully explained in this light. As an eminent writer says:

"Wasted opportunities re-appear transmuted as limitations of the instrument, and as misfortunes in the environment. For instance, the brain will be built defectively thus bringing about a defective physical brain; the ego will plan, but will find itself lacking in executive ability, or will grasp an idea, but be unable to impress it distinctly on the brain. The wasted apportunities are transformed into frustrated longings, into desires that fail to find expression, into yearnings to help blocked by the absence of power to render it whether from defective capacity or from lack of occasion. The same principle is often at work in the cutting away from tender care of some well-loved child or idolised youth. If an ego treats unkindly or neglects one to whom he owes affectionate duty and protection, or service of any kind, he will but too likely again find himself born in close relationship with the neglected one, and perhaps tenderly attached to him, only for early death to snatch him away from the encircling arms; the despised poor relation may re-appear as the much-honoured heir the only son, and when the parents find their house left unto them desolate, they marvel at the "unequal ways of Providence, that deprive them of their only one, on whom all their hopes have been set, and leave untouched the many children of their neighbour.

The development of artistic faculties—to take another type of qualities—will be answered by the Lord of Karma by the provision of a delicate nervous system and often by the guiding of the soul to a family in whose members the special faculty developed by the ego has found expression, sometimes for many generations. For the

expression of such a faculty as that of music, for instance, a peculiar physical body is needed, a delicacy of physical ear and of physical touch, and to such delicacy an appropriate physical heredity would be most conducive.

The rendering of service to man collectively, as by some noble book or speech, the spreading of elevating ideas by pen or tongue, is again a claim upon the Law. Such help given comes back as help bestowed on the giver, as mental and spiritual assistance which is his by sight " (adapted).

We thus see that the Karmic Law transmutes experience into faculty and human life ceases to be "an unintelligible tangle of injustices and partialities, of unearned genius and unmerited criminality—an intolerable problem to the thoughtful, tolerable only to blind and foundationless faith." The Karmic Law would thus dispose of most of the objections of Mill. He himself perceives, though dimly, the need for this Law to harmonise all inequalities and all apparent injustices. Says he:

"If the Law of all creation were Justice and the Creator, Omnipotent, then in whatever amount suffering and happiness might be dispensed to the world, each person's share of them would be exactly proportioned to that person's good or evil deeds; no human being would have a wrose lot than another, without worse deserts; accident, or favouritism would have no part in such a world, but every human life would be the playing out of a drama constructed like a perfect moral tale"

This the Law of Karma, as explained above, abundantly secures. If Mill had thought over the matter more carefully he would like Bruno, Lessing, Hegel and many others have come to the conclusion that this doctrine completes the evidence for a Deity possessed of Infinite Goodness.

Dr. Flint quotes the following from Carlyle with ap.

Himself.

[&]quot;Recognition of Nature one finds to be the chief element

of Paganism; recognition of Man and His Moral Duty—though this, too, is not wanting—comes to be the chief element only in purer forms of religion. Here, indeed, is a great distinction and epoch in Human Beliefs; a great landmark in the religious development of Mankind. Man first puts himself in relation with Nature and her Powers, wonders and worship over those; not till a later epoch does he discern that all Power is Moral, that the grand point is the distinction for him of Good and Evil, of Thou shalt and thou shalt not."

Dr. Flint calls it a historical truth. This would lead one to the conclusion that the true idea of God has been gradually developed by man. But we have seen that in lecture I (Pages 27 and 28) our author has told us that

"It (i. e., the idea of God) has come to us by a long, unbroken tradition; and had it not come to us, we should of a certainty not have found it out for ourselves."

Now this is a glaring instance of self-contradiction. may be said that the mind of man was not ready for the reception of this idea till the advent of Judaism or Christ. have already proved that the earlier religions have a sublime conception of God-the Vedic conception though the earliest being the highest. But granting this for a moment the question is pertinent why a Merciful Creator designed the Universe that for countless ages Man, his Divinest creation, should have been congenitally unfit to understand his make and then suddenly one nation-and that not the most obedient-should have this knowledge vouchsafed to them and in so perfect a form that more enlightened nations should subsequently be incapable of im-Surely this smacks of Nepotism and proving upon it. favouritism? Now, we have already shown in our criticism of the 2nd lecture that Carlyle's position is historically false. The earliest Pagan religion—the Vedic—has the loftiest conception of God as the Moral Governor of the Universe. But even if Carlyle's thesis were correct, it

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would not help Dr. Flint. For the proposition is a statement of the Theory of Eternal Progressism. And according to that theory Bergson or Edward Carpenter ought to be regarded a higher type of evolution than Christ or Paul and "Creative Evolution" a more trustworthy revelation than the New Testament.

Dr. Flint says that the mind of a nation may be highly cultured and profound in speculation, and yet may manifast a marked inability to think of God as a Cause.

Will, with a consequently inveterate tendency to panthesism. He puts forward the Hindu mind as an example.

Whatever may be said of later degenerate Hinduism, the Vedas do speak of God as a cause or will. He is called since or Maker Tavishtara or Fashioner, and or Creator faund or Ruler and Organiser. In fact we must look for the origin of the argument that Nature leads us to God in the Veda itself. In the Yajurveda (33, 32) we read!

All the objects of the world serve the purpose of flags to show Him, the glorious Being, the Maker of the world and the Vedas and the sun of life, to all His creatures."

Mark the word कता:! What a beautiful and magnificent way of impressing upon man that just as flags unerringly point the way to the place of destination, so does nature point the way to its Maker.

In the same Veda (7,42) we read again-

"Although all the objects indicate Thee, yet, O God! Thou art wondrous, the ever-wakeful eye and the support of all the heavenly bodies, even the sun, the moon and fire. Thou holdest the heaven and earth and the firmament. Thou art the Maker and the Soul of all movable and immovable objects. May we think, speak and act rightly."

The student of comparative religion will in vain look for a clearer assertion of the doctrine of God being the

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cause of the universe in the world-scriptures.

Says Dr. Flint: "Man, say some, knows God by immediate intution, he needs no argument for His existence, because he perceives Him directly.

—face to face without any medium.

It is easy to assert this, but obviously the assertion is the merest dogmatism. Not one man in a thousand who understands what

dogmatism. Not one man in a thousand who understands what he is affirming will dare to claim to have an immediate vision of God, and nothing can be more likely than that the man who makes such a claim is self-deluded."

Again in the appendix note our author says :-

what they say, we must go to Hindu Yogi, Plotinus and the Alexandrian Mystics, Schelling, and a few of his followers—or, in other words, to those who have thought of God as a pantheistic unity or a being without attributes."

Now it is, doubtless, true that nature leads to God and therefore the existence of God can be proved to the intellect. The intellectual apprehension of God is certainly a complex analysable act. And only a man who is intellectually convinced of the existence of God will seek direct communion with Him. The point, however, is whether it is possible to know God more directly than the intellect reveals Him. Are there or are there not psychic faculties in man the development of which enables him to see God face to face and have a vision of His Glorious Resplendent and Majestic Presence. Dr. Flint says no. His grounds are i—

- (1). Only panthiests believe in this possibility.

 None who believes God to be possessed of

 moral attributes has believed in such a possibility.
 - (2). The evidence of those who claim having seen God is worthless for they were self-deluded.

A man can thus summarily be put out of Court as self-deluded only if he is a man of unscientific habits of mind, a man who cannot analyse his experiences and is incapable of introspection. Now we hold that both the statements of Dr. Flint are without warrant in fact and are mere dogmatic assertions without an iota of evidence to support them. Our view is that when the learned doctor generalises about "Hindu" Yogis, he talks on a subject he has no business to dogmatise about for he seems to know precious little of it. The ancient sages who believed in the possibility of direct communion with God by means of Yoga were not all of them pantheists.

In the Katha Upnishad he read :-

"Beyond the unmanifested is Parusu, the all-pervading, the bodiless whom having comprehended the man is liberated and goes to the state of deathlessness." (VI Valli, 7 and 8 Mantras).

Here a clear distinction is made between the comprehender (man) and the object of comprehension (God). So it is clear that the author is not a pantheist. This the following Mantra makes absolutely clear.

"The Parusu of the size of a thumb, the inner atma of all beings, is always seated in the heart of all creatures: one should distinguish him from the Jiva as the pitch is separate from its covering; with reason not led astray by fallacious arguments. That should be known as the Griefless, the Immortal! that should be known as the Griefless, the Immortal." (VI Valli, 17).

Now mark what this sage says about the possibility of attaining God:—

"When the five organs of perception along with emotions are at rest and apart from their objects, and the intellect even does not exert itself, that state they call the highest road (to God-Vision).

That they hold to be Yoga, which is the firm restraint of the senses. Then one becomes not heedless. Yoga should be performed with regard to the Lord (Valli VI, 10, 11).

Again in the Parasana Upanishad we read :-

"Verily he is the beholder, the toucher, the hearer, the smeller, the taster, the thinker, the determiner, the doer, the Vijnanatma, the Parusa (the human soul). He indeed obtains the Imperishable God." (IV Prasana, 9).

Here a clear distinction is made between God and man and yet this is what the sage says about the possibility of seeing God.

"He who knows that Imperishable is called the knowner of the absolute, he enters indeed into the absolute. (IV Prasana Mantra 11).

In the Mundaka Upanishad we read-

"Two birds of handsome plumage, inseparable friends, nestle on the same tree. The one of them (the human soul) eats the fruit, as it was sweet, the other, without eating, illumines all around. Though seated on one and the same tree, the jiva bewildered by the Divine Power sees not the Lord and so grieves. But when he sees the eternally worshipped Lord and His glory, as separate from himself, then he becomes free from grief." (Mundak III, 1, 1, 2.)

Here in one and the same Mantra. Fantheism is condemned and the possibility of a vision of God asserted.

In the Vedant Darsan we read :-

"The being described in the Mantra portion "Satya Jnana" is not Jiwa, though Mukta, because there is a declaration of difference" (1, I, 17).

Again-

"The soul of the Yogi is not the Antaryannina, because both recensions read it as different from it."

In the same Darsana we read :-

"The sage Asamarthyah is of opinion that Vaisvanara is

represented as having the measure of a span, because thus He manifests himself in the heart of His devotees in meditation." (1, 2, 30).

We thus see that these ancient sages were not pantheists and yet they believed in the possibility of seeing God whom they regarded as being beyond the reach of intellect (for purposes of direct vision).

Now these sages were the greatest psychologists of

their age, men who had analysed the most delicate spiritual and intellectual perceptions of man and epitomised the result of their analysis in the form of aphorisms. Such keen, penetrating and rigorous logicions and psychologists could not have deluded themselves. Again law-givers like Manu, writers of standard works on medicine and chemistry like Charaka, those conversant with astronomy, all alike believed in Yoga and the possibility of direct The accumulated evidence of such reliable communion. witnesses cannot be disregarded. Come Testimony of Foreign we now to foreign witnesses. Now Lao Thinkers. Tze was a powerful thinker. a great political philosopher. He anticipated the modern doctrine of Laissez Faire. Now mark, he also believed in Yoga. In the Tao Teh King (Chap LV) he tells us that

Now take eminent European thinkers, scientists and philosophers. The name of Pythagorus is familiar to all students of occidental thought. Says Hegel—

it is possible to see God and to become secure for ever from

fierce beasts, birds of prey and poisonous insects.

ciple Kwangze in Book II actually describes a trance.

"But here it is important to remark that Pythagorus may be regarded as the first instructor is Greece who introduced the teachings of science; neither Thales, who was earlier than he, nor his contemporary Anaximander taught scientifically, but only imparted their ideas to their friends (History of Philosophy, Vol. I, page 203.) Now this father of Science was a Yogi. He claimed to know his previous incarnations (*Ibid* 234) and to have seen God. We read:

"Truly has it been said that Pythagorus was an adept and Initiate of the highest type: he enjoyed a direct spirittual vision, and had found the key to the occult sciences and to the spiritual world. He drew supplies of knowledge from the primal fount of truth, and united with a wondrous intellect a high moral nature, which commanded the respect and love of all capable of appreciating real nobility. (Ancient Mysteries and Modern Revelations by Colvill)e page 137.)

The well known philosopher Jacob Bæhme thus describes his ecstatic vision:

"Now, while I was wrestling and battling, being aided by God, a wonderful light arose within my soul. It was a light entirely foreign to my unruly nature, but in it I recognised the true nature of God and man, and the relation existing between them a thing which heretofore I had never understood, and for which I would never have sought."

Behme) Ency. of Religion and Ethics, Vol. VI, pp. 696.

The essential mark, however, of this spiritual ecstacy would seem to be a supreme and overwhelming joy in the possession of a new knowledge guined not as the prize of toiling thought, but 'in the upper school of the Holy Ghost.' Certainly such "ecstasy" is no more the product of human sagacity than it is the fruit of an assumed or pretended sanctity.

W. MAJOR-SCOTT,

(Ency. of Religion and Ethics, pp. 696)

The following from the Ency. Brittanica (11th edition) about Swedenburg, will doubtless, be found of interest:—

There is no doubt that Swedenburg anticipated many

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scientific facts and positions that are usually regarded as of much more modern date. It was only towards the end of the 19th Century that his voluminous writings began to be properly collected and examined, with the result of proving that there was hardly one department of scientific activity in which he was not far ahead of his time. His work on palaeontology shows him the predecessor of all the Scandinavian geologists, and his contributions in this field alone would have been sufficient to perpetuate his fame. He was also a great physicist and had arrived at the nebular hypothesis theory of the formation of the planets and the sun long before Kant and Laplace. His theory of light and theory of the Cosmic atoms were equally astonishing. He wrote a lucid-account of the phenomena of phosphorescence, and adduced a molecular magnetic theory which anticipated some of tho chief features of the hypothesis of to-day. The great French Chemist, Dumas, gives him the credit for the first attempt to establish a system of crystallography. He was first to employ mercury for the air-pump, and devised a method of determining longitude at sea by observations of the moon among the stars. He suggested the use of experimental tanks for testing the powers of ship models, invented an ear-trumpet for the deaf, improved the common house-stove of his native land, cursed smoky chimneys, took a lively interest in machine-guns and even sketched a flying machine.

In 1734 he also published Prodromus philosophiae ratiocinantis de infinite et Causa finali creationis, which
treats of the relation of the finite to the infinite, and
of the soul to the body, seeking to establish a nexus
in each case as a means of overcoming the difficulty
of their relation. From this time he applied himself
to the problem of discovering the nature of Soul and.
Spirit, by means of anatomical studies. In all his
reserches he acknowledged and contended for the exis-

tence and the supremacy of the spiritual and divine-He travelled in Germany, France and Italy, in quest of the most eminent teachers and the best books dealing with the human frame, and published, as the results of his inquiries among other works, his Oconomia regn animalis (London, 1740-1741) and Regnum animale (the Hague, 1744-1745; London, 1745). In no field were Swedenborg's researches most noteworthy than in those of physiological science. In 1901 Professor Max Newberger of Vienna called attentions to certain anticipations of modern views made by Swedenborg in relation to the functions of the brain. The university of Vienna appealed to the Royal Swedish Academy for a complete issue of the scientific treatises, and this resulted in the formation of a committee of experts who have been entrusted with the task. It is clear that Sweden borg showed (150 years before any other scientist) that the motion of the brain was synchronous with the res piration and not with the action of the heart and the circulation of the blood, a discovery the full bearings of which are still far from being realized. He had arrived at the modern conception of the activity of the brain as the combinued activity of its individual cells. The cerebral cortex, and, more definitely, the cortical ele ments (nerve, cells), formed the seat of the activity o the soul, and were ordered into departments according to various functions. His views as to the physiologica functions of the spinal cord are also in agreemen with recent research, and he anticipated many of th pre-eminent offices of the ductless glands which stu dents of the present time are only beginning t discover.

Up to middle age Swedenborg's position was that of scholar, a scientist, a practical administrator, a legis lator, and a man of affairs. But a profound change was coming over him which led him to leave the domain

of physical research for that of psychical and spiritual inquiry. Neithor by geometrical nor physical, nor metaphysical principles had he succeeded in reading and grasping the infinite and spiritual, or in elucidating their relation to man and man's organism, though he had caught glimpses of facts and methods which he thought only required confirmation and development. Late in life he wrote to Octinger that "he was introduced by the Lord first into the natural sciences, and thus prepared, and, indeed from the year 1710 to 1745, when heaven was opened to him.' This latter great event is described by him in a letter to Thomas Hartley, rector of Winmick, as "the opening of his spiritual sight," "the manifestation of the Lord to him in person," "his introduction into the spiritual world." Before his illumination he had been instructed by deams, and enjoyed extraordinary visions, and heard mysterious conversations. According to his account, the Lord filled him with His Spirit to teach the doctrines of the New Church by the word from Himself; He commissioned him to do his work, opened the sight of his spirit, and so let him into the spiritual world, permitting him to see the heavens and the hells, and to converse with angels and spirits for years; but he never received anything relating to the doctrines of the Church from any angel but but from the Lord alone while he was reading the word (True Christian Religion; No. 779). He elsewhere speaks of his office principally an opening of the spiritual sense of the word. His friend Robsahm reports, from Swedenborg's * own account to him, the circumstances of the first extraordinary revelation of the Lord, when He appeared to him and said, "I am God the Lord, the Creator and Redeemer of the world. I have chosen thee to unfold the spiritual sense of the Holy Scripture. I will myself dictate to thee what thou shalt write." From that time he gave up all worldly learning and laboured slowly to expound spiritual things. In the year 1747, to the great surprise of his colleagues, he resigned his post of assessor of the boar! of mines that he might devote himself to his higher vocation, requesting only to be allowed to receive as a pension the half of his salary. He took up afresh his study of Hebrew, and began his voluminous works on the interpretation of the scriptures. His life from 1747 was spent alternately in Sweden, Holland, and London, in the compositions of his works and their publication, till his death, which took place in London on the 29th of March 1772. He was buried in the Swedish Church in the Princes Square, in the parish of St. George's in the East, and on the 7th of April 1908 his remains were removed at the request of the Swedish Government to Stockholm.

The end of creation is that man may have this conjunction and become the image of his Creator and creation. The man are two receptacles for God—the will for divine love and the understanding for Divine wisdom—that love and wisdom flowing into both so that they become human. Bef re the fall this influx was free and unhinderd, and the conjunction of man with God and the creation complete, but from that time the connexion was interrupted and God had to interpose by successive dispensations.

Plotinus says-

"In the vision of God what sees is not our reason, but something prior and superior to our reason. He who thus sees does not properly see, does not distinguish or imagine two things. He changes, he ceases to be himself, preserves nothing of himself and absorbed in God, he makes but one with him, like the centre of a circle coinciding with another centre."

Principal Caird (1895-1908) Professor of Moral Philosophy Glasgow University says:

"Whether we view religion from the human side or the

divine—as the surrender of the soul to God, or as the life of God in the soul—in either aspect it is of its very essence that the infinite has ceased to be a far off vision and has become a present reality. The very first pulsation of the spiritual life, when we righly apprehend its significance, is the indication that the division between the spirit and its object has vanished, that the ideal has become real, that the finite has reached its goal and become suffused with the presence and life of the Infinite."

1/r. James offers some very sensible remarks on this subject. We take the following from his work "Varieties of Religious Experience.":—

- "(1). There is a verge of the mind which these things haunt; and whispers therefrom mingle with the operations of our understanding, even as the waters of the infinite ocean send their waves to break among the pebbles that lie upon our shores." (Page 421).
- (2). They (mystical states) break down the authority of the non-mystical or rationalistic consciousness, based upon the understanding and the senses alone. They show it to be only one kind of consciousness. They open out the possibility of other orders of truth, in which, so far as anything in us vitally responds to them, we may freely continue to have faith (Page 423)-

It must always remain an open question whethar mystical states may not possibly be such superior points of view, windows through which the mind looks out upon a more extensive and inclusive world (Page 428).

But the higher ones among them (mystical states) point in directions to which the religious sentiments even of non-mystical men incline. They tell of the supremacy of the ideal, of vastness, of union, of safety, and of rest. They offer us hypotheses, which we may voluntarily ignore, but which as thinkers we cannot possibly upset. The supernaturalism and optimism to which they would persuade us may, interpreted in one way or another, be after all the truest of insights into the meaning of this life. In Hinduism, in Neoplatonism, is Sufism, in Christian mysticism, in Whitmanism, we find the same recurring note, so that there is about mystical utterances an eternal unanimity which ought to make a critic stop and think, and which brings it about that the mystical classics have, as has been said, neither birthday nor native land. Perpetually, telling of the unity of man with God, their speech antedates languages and they do not grow old. (Page 914)

It is difficult to think of two saner men in the 19th Century than Tyndall and Tennyson. We take the following from Tennyson's Life by his son.

"Throughout his life he had a constant feeling of a spiritual harmony existing between ourselves and the outward visible Universe, and of the actual Immanence of God in the infinitesimal atom as in the vastest system. "If God," he would say, "were to withdraw Himself for one single instant from this Universe, everything would vanish into nothingness." When speaking on that subject he said to me: "My most passionate desire is to have a clearer and fuller vision of God. The soul seems to me one with God, how I cannot tell. I can sympathise with God in my poor lttle way." In some phases

of thought and feeling his idealism tended more decidedly to mysticism. He wrote: "A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me thro' repeating my own name two or three times to myself silently, till all at once, as it were out of the the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction but the only true life." "This might," he said, "be the state which St. Paul describes, "whether in the body I can and I made not tell, or whether out of the body I can not tell."

He continued: "I am ashamed of my feeble description.

Have I not said the state is utterly beyond words? But in a moment, when I come back to my normal state of 'sanity,' I am ready to fight for mein liebes Ich, and hold that it will last for wons of wons."

In the same way he said that there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time. (Page 268).

May all love,

His love, unseen but felt, o'ershadow Thee, Till God's love set Thee at his side again!

And-

The Ghost in Man, the Ghost that once was Man,
But cannot wholly free itself from man,
Are calling to each other thro' a dawn
Stranger than earth has ever seen; the veil
Is rending, and the voices of the day
Are heard across the voices of the dark.

(Page 269).

With great earnestness Tennyson described to me a state of conciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. was an apparent isolation of the spirit from the body. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed, "By God Almighty, there is no delusion in the matter! It is no nebulous eestasy, but a state of transcendent wonder, associated with absolute clearness of mind." Other persons with powerful imaginations have had, I believe, similar experiences. Walking out with a friend one evening, Wordsworth approached a gate, and laying hold of its bars, turned to his companion and said, "My dear Sir, to assure myself of the existence of my own body, I am sometimes obliged to grasp an object like this and shake it." It was at the Bel Alp, and I believe by the late Professor Bonamy Price, that this incident was communicated to me. The condition here referred to appears to be similar to that "union with God" which was described by Plotins and Porphyry. From this subject we passed on to the present condition of religion in this country.

On the receipt of your request, I looked up the account of my first visit to Farringford, and there, to my profound astonishment, I found described that experience of your father's which, in the mouth of the Ancient Sage, was made the ground of an important argument against materialism and in favour of personal immortality eight and twenty-years afterwards. In no other poem during all these years is, to my knowledge, this experience alluded to. I had completely forgotten it, but there it was recorded in black and white. If you turn to your father's account of the wonderful state of consciousness superinduced by thinking of his own

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Sage, you will see that they refer to one and the same phenomenon.

And more, my son! for more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud.
Melts into Heaven. I touch'd my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as match'd with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.

(John Tyndall Quoted in Teunyson's).

We think we have conclusively proved that Yoga is not a delusion. It has the best possible evidence in support of its genuineness. The Yogic perception may be and is beyond some people, but that is hardly a reason for rejecting it.

Position of Women in the Vedas.

(BY BAWA GURDIT SINGH, B. A., LL. B.)

I have said before that according to the Vedas, the wife is an indispensable companion of her (a) The Woman as an Indispensable Companion husband in all functions of life whether of Man. spiritual or temporal. The theology propounds that husband and wife together make one "Purush," and one without the other is incomplete and defeats the very end of existence. She is the complement of man. The theory of creation as given in the Vedas and as developed and explained in later times in the Upnishadas lays it down that man and wife were like the two halves of a shell and both together were called by the name of "Purush" in the beginning. The "Purush" 959 in the beginning of creation got divided into two parts and the left portion thus separated off from the original "Purush" was called पत्ना wife from the root पत (to fall) and as this half fell off from the other each got the name of via and vai * (husband and wife).

Almost all systems of religion appear to have drawn from this theory and according to the Biblical description of the genesis, the woman is born from the left side of Adam (the primeal Purush, the literal meaning of Adam and

^(*) आत्मैवेदमय आसीत पुरुष विविद्यः, सोऽनुवीस्य नान्यदातमनोऽ पश्यत् सोऽहमिस्त इत्यत्रे व्याहरत्, ततोऽहमनामा भवत्, स
यत पूर्वोऽ स्मात्सर्वस्मात्सर्वान् पाप्मन औषतु तत्यात्पुरुषोषति......
सवैनरेमे, तस्मादेकाकीन रमते, सद्वितीयमैच्छत्, स हैवैतावानास यथा
किपुणमांसौ संपरिष्वक्तोः स इममात्मानम हैपापालयत्, ततः पतिः
च पत्नी भवतां, तस्मादिदम् अर्ध वृगलिमव स्व इति हस्माह याज्ञवल्क्यस्तस्माद् यथाकाराः स्त्रिया पूर्यते पवतण् प्रभवत्, ततो मनुष्या

Purush being the some newly one who is first born or who comes out first, आदिम: in Sanskrit from आदि, and परुष=पूर्वो यत सर्वस्मादोषत) which shows that Adam and Eve were one in body; and if we carefully interpret the text as given in the Shatpath Brahman which is quoted below, one is led to believe that the Vedic conception of "Purush" becoming divided into two has travelled to other nations. This furnishes another striking example as to how the Vedic ideas and notions were imbibed by all nations of the world in ancient times. If we compare the root meaning of "Purush" with those of "Adam" deriving the latter from mit, the similarity in the two descriptions becomes clear.

According to the Prashan Upanishad also, the Lord of creation brought forth मिथुनम † (twins) in the form of "Pran" and "Rayi" (प्राण and रियः) which accord-

† प्रजा कामोवै प्रजापितः, स तपोऽ तप्यतः, सः तपस्तप्त्वा मिष्य नमुत्पादयते रिथं च, प्रागाश्च महो रात्रोवै प्रजापितः तस्य महरेवे प्रागो रात्रिरेव रिथः ॥ प्रश्न १ मं० ४—१३॥

^{*}In the beginning there was "Atma" in the form of "Purush" he on looking around did not see anything except himself; he said unto himself "that I am", it is hence that man on being asked his name, answers by saying first of all "I so and so." As this entity sprouted off first of all, therefore he is called "Purush." Being alone, the Purush did not find comfort, He desired for a companion, he was then in such a state as man and woman in sexual embrace. The Purush when in such a condition, divided Himself into two, thus originated husband and wife (पति, पति), therefore the wife was like one half of a shell, and just as there is a void of shell wherein the drop of water is received (for a pearl to develop) so the void of the woman is filled, and thence men are born.

ing to the same authority represent male and female portions respectively. In the यम यभी Sukt of the Rig Veda * also Twashta " (त्वष्टा) i.e , God the Creator is said to have created दम्पती (twin) in the beginning. The word ragin is there qualified as सिवता which is another name of sun or "kal" (time) and यम and यमी are said to be the twin offspring of the selfsame sun (वैवस्वतयो यमयमी). "Yam" and "Yami" again mean day and night which verily are caused by the earth's rotation round the sun, i. e., the sun is the ultimate cause of day and night. Thus Dampati (दम्पती) in the form of "yam" and "yami" are said to be the twtin offsprings of त्वष्ट यविता i. e., of God the creator. † The day and night in the Prashan Upanishad are again described to be the counterparts of "Pran" and "Rayi" representing respectively the male and female portions just as they are called in the Mantra of the Rig Veda above alluded to. Thus from the authorities here quoted one thing is quite clear that man and wife are two component halves of one

* गर्भे जुनी जनिता दम्पती कर्देवस्त्वष्टा सविता विश्वरुपः ॥ निकरस्य प्रमिनन्ति व्रतानि वेद नावस्य पृथिवीमुतद्यौ ॥

Rig, Mandal 10, Sukt 10, Mantra 5. Translation. "Who is the progenetor of us the Dampati in the womb, the God त्वष्टा who is the creator and maker of all forms, there is none who can traverse the Laws of this Power not even heaven and earth can do so; we know him thus. God त्वष्टा is here qualified as "Savita" and Vishwarupa" and जिन्तः; in another mantra applied to the गर्माधान ceremony, viz., "त्वष्टारपानिष्यतु." A similar function of carving out forms is assigned to "Twashta."

t The sun also is a cause of creation in a subordinate degree. He too makes visible all forms and objects nay it is only due to the sun the t creation exists. Hence Savita is called here the progeritor, the epithet implies that quality of God which creates all objects. Day and night being caused by sun are like its effspring.

whole and one without the other cannot fulfil the great purpose underlying God's creation. According to all systems of religion and positively according to the Vedic religion, woman is the indispensable companion of man. The Vedic dogma that in the (अमेप्यूनी सृष्टि) creation without sexual intercourse, the twins of each species were born, has been accepted in one form or the other by the propounders of all religions.

I may mention here one more fact from nature which gives me additional support in the same direction. Readers! you might have observed big yellow frogs emerging spontaneously from the rain waters in tanks and pools, and what is most striking is that they too are seen in pairs one over the other united in embrace as it were. This observathe physical world lends support to the tion in Vedic theory of creation, according to which males and females of each species were born young and united. The very constitution and physical frame of man and woman shows that they were verily the parts of each other and the scriptural description thereof which at first sight looks unintelligible, becomes thus quite verifiable by actual physical phenomena in nature.

And this basic principle of oneness has been throughout kept intact by the Vedic Rishis of yore. In the entire range of Vedic ritualistic literature, the great principle underlying the union of male and female has been scrupulously adhered to; and all the injunctious and ceremonies relating to wife and husband have proceeded from the original notion of "Dampati" namely that husband and wife were one and should never be apart. This notion was carried in practice to such an extent that the fiction of the continuity of the one in the person of the other on the death of one party was also engrafted by the later expounders of the Hindu Law. It was due to this notion again, that among the Hindus, the marriage tie was declared indissoluble. To this idea again are duly traceable many of the excellent traits and anecdotes and beautiful pictures of the married

Vedic literature and which bappily have upto this day helped the Hindus to preserve their national character.

It is in view of this theory that the pair is, at the time of marriage, united in wedlock and the bridegroom tying the corner of his garments with that of the bride leads her around the sacrificial fire. It is significant that in every domestic ceremony or ritual the pair is enjoined to be so tied up. There is in fact no important event in life in which the wife has not been enjoined to take part with her husband. Be it a bath at some place of pilgrimage or a religious service at some temple or a place of worship, she must accompany her Lord; and I have observed with much pleasure that the Hindu women are very scrupulous in this respect. It is generally their cherished desire to be able to the companions of their husbands. There is a sentiment in them born of long practice that it confers a religious benefit upon them. Many a time I have exulted over this feature of their character and I have wished strongly that a similar sentiment may grow up in men also, who alas! under the influence of foreign culture have gone astray and do not feel the same devotion and piety in following up the ideal, but rather feel it awkward to have their wives with them in the various religious functions.

Not only is this true of religious ceremonies but in temporal matters also women are enjoined to join with their husbands; nay to the Hindus all acts whether spiritual or temporal have a religious significance and have to be performed as a religious duty. So much so that at the time of coronations it was imperative that the consort must also be anointed queen with the king. In all the Rajusya Yajnas (coronation ceremonies) of which accounts are extant, the wives of Rajas and Maharajas used to take part as a paramount religious duty. Rama is said to have placed a golden image of Maharani Sita by his side at the altar place when he went through the ceremony of

his coronation, Maharani Sita being then in exile. Among the Royal Aryan families in ancient India in the Vedic times, this custom of associating queens in public functions was much in vogue, and my idea is that all the branches of the Aryan race who separated off from the original stock have carried this custom with them to the countries of their adoption; and it is noteworthy that among the Anglo-Saxon, Teutonic, Hellenie, Roman and other nations of the Aryan descent, upto this day, the queens are also annointed with kings. This fact again points to the depth of the original sentiment. Vedic injunction originally was that The husband and wife should join together in all events of life which injunction the Hindus have, upto this day, been following at least in functions pertaining to religion, and as I have said, they used to follow it in temporal matters also. But when they lost their independance and sovereignty and there were few or no occasions to celebrate coronations, the custom of annointing the queen consorts fell into disuse and was entirely forgotten until at last under the Muhammadan influence they took to Pardah, and if at all some one here and there succeeded in regaining his sovereignty, the Pardah sentiment had grown so strong that they could not go against it, and thus ceased to annoint their queens. The Muhammadan culture that followed in its wake further turned the view of the populace against it, and the result has been what we so much bewail. But one thing that stands out prominent in the midst of all this confusion is that in the marriage ritual every Hindu does perform the ceremony of installing his wife on the little throne of the household kingdom.

Among the western groups of Aryan nations, on the other hand, as they succeeded in maintaining their sovereignties in unbroken succession, they preserved the custom and tradition of Vedic times to annoint their queens on the occasion coronation, although in matters pertaining to religion, many of the practices on account of the change of religious beliefs, fell in abeyance and were therefore wholly CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

discarded. But those nations stuck to social customs tenaciously enough as these are the last to be disregarded by any nation. In this respect the coronation ritual as given in the Shatpath Brahman bears a striking resemblance to that of English kings. The fact was that the ancient Aryans held their women in special esteem and respect, they considered their company to be ennobling and elevating rather than degrading and thus in every act whether of the state or of the household, they thought it a religiously meritorious to have their wives by their side.

But unhappily the importance of such companionship and union is being lost sight of on account of the ignorance of Vedic knowledge and traditions. With the march of times, the Vedic injunctions and traditions have been falling into disuse and the remoter a nation has gone from the sway of the Vedas, the greater has been the change in the original ideals, and side by side other influences have also worked which have either wholly replaced those original practices or so modified them that they are not easily recognisable. The Hindus also, in this respect, have not been able to preserve their traditions and customs in their original purity and excellence; and the position of women is the one subject in regard to which the change has been great, despite the fact that in their domestic rituals, there have been left valuable traces and symbols pointing to the original ideals, which however cannot be easily detected by the lay mind wholly unconversant with the Vedic literature and ritual.

The position of woman first of all received a rude shock in the Budhistic period. The Budhistic monks and Budhistic propaganda seem to have been specially hard upon the women. It may be that the prevalence of the "Vam Marg" and the consequent lax morality of men and women influenced their opinion against the women; but there is this undeniable fact, that the ideal CC-D. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and position of women henceforth began to suffer a regrettable change. We find in the time of Asoka a special tribunal appointed to look to the indiscretions and illicit practices of women. Their company was therefore thought to be degrading and hence to be avoided. The post-Budhistic and Puranic literature bears ample evidence that women were really so thought of. They were regarded as faithless cheats, and stupid Sudras and were never to be trusted in any way. This explains why in the Tulsi Ramayan we see the position of women degrad. ed to the level of beasts:

क्षेत्रकं दोन रह पश नारी।

All this was due to the loss of Vedic culture. But the present times also are not much encouraging: Another danger now confronts us. The exclusive study of foreign literature and sciences without any grounding in their own literature and religion has worked greater havoc and has put the Hindu youngmen on a still more dangerous route which is far remote from the Vedas. Many indeed have begun to think that the routine of Vediccustoms and ceremonies is a relic of a barbaric state and is abhorrent to the civilized mind. They are in the serious grip of materialism; and following in the wake of its tendencies they have begun to regard the union of manand wife necessary only for the purpose of satisfying animal passion. They do no see in it any spiritual significance. The result has been that the ideal of womanhood has suffered another rude shock. In the west, the change in the ideal long ago reduced the marriage sacrament to a mere civil contract, and there is fear that the same may happen here bringing in its train all the ugly and unhappy consequences of divorce, etc. Already in France, the foremost in such tendencies, the people are becoming chary of resorting to any marriage connection at all, withthe result that debauchery has increased and population decreased. The flooding of divorce courts with petitions for divorce furnishes a powerful condemnation of the present

relations of married parties and it is time that our youngmen also should be put on their guard to avoid the contagion. In the occident many men and many women think it utterly useless and burdensome to resort to any permanent connec-The state of affairs is indeed threatening and the tion. leaders in the west have begun to think seriously of the problem and are busy in devising means to put an end to this unhappy state. Sometimes home universities are proposed, sometimes rewards are offered for procreation. I wish to ask "is this a desirable culture which the Hindu youths should care to imitate at the sacrifice of their own." Our nation is doomed, if ever such notions enter into the heads of our young men and youngwomen. I sound a note of alarm to those who are in charge of boys and girls and specially to the Arya Samaj who has undertaken to preserve and revive the original Vedic ideals. Let them devise means how to infuse religious life into the hearts of young men and young women. It is essential that pure ideals of womanhood and manhood should be placed before them. An atmosphere should be created which may invigorate and inspire our social and religious life. It were only such ideals that saved us in the past and they would surely save us in future.

Follow up and act up therefore to the injunctions of the Vedas; join your wives with you in your daily prayers and religious services and ceremonies, take them with you to the temples and places of worship. They are your helpmates in every act. Honour and respect them as the Vedas proclaim, cherish them as the only object of your affection, not for the sake of lust, but for the higher purpose of fulfilling God's great end of existence. Oherish the marriage tie as sacred and indissoluble, cultivate and adhere to the domestic and marital purity, and the peace, prosperity and sweetness of homelife which the world is so much after, would be surely your share. Youngmen! it is you whom the ideal should appeal most, as it is you whom the Western culture has affected most.

Hindu Realism. *

(By Mr. Ramji Narain, M. Sc.)

VERY Indian who believes in the past history of his land ought to feel thankful to those Western scholars who by their labour of love, have laid bare before the public eye, the ancient wisdom embodied in the Aryan Shastras. Being very much indebted to these scholars, at the same time we can not constrain ourselves from saying that their labours in many a case have ended in giving a distorted vision of our past. This is not necessarily due to any willful misinterpretation, but to facts which in the nature of things were beyond their control. Nurtured as they were under Christian influences and environment which made it impossible to credit the coloured races with anything higher and nobler than their own civilization, it was but natural that they may fail to understand us. The absence of a complete knowledge of the Sanskrit language with its grammar and the close-fistedness of the Brahmans made their task all the more difficult. So while feeling grateful to these scholars for what they have done, we are of opinion that it is high time, that the task of presenting their Shastras learning, should be taken by Indian scholars in their own hands, for it is quite evident that they can understand their own view-point and ideals better than the foreigners however well-intentioned they may be. The work under notice bears ample testimony to what we say. Mr. Chatterji has succeeded eminently in giving for the first time a rational presentation in a European language of Hindu Realism. The book is written in a style so forcible and yet so simple, free from the use of all technical terms-in itself a stupendous task while dealing with a philosophic subject—that any body with

^{*}Hindu Realism by J. Chatterji. Indian Press, Allahabad. Price Rs. 3.

a little effort on his part can easily understand it. The chief merit of the book is that while it presents the ideals and thoughts of the ancient Indian thinkers, the method of presentation is surely modern. The author, though placing himself "in the position of a Realist and a genuine follower of Kanada and Gautama," never allows his admiration for these philosophers to run into partiality. We give below a short summary of this all important work.

The book opens with an interesting introduction, in which we find treated the different aspects of Hindu philoso. phy, its true definition, and its divisioninto; three main systems. The short discussion as to the preconceptions with which Western as well as the Eastern mind sets to study Indian philosophy is very interesting. We find Hindu philosophy defined as that 'branch of ancient learning which demonstrates by reasoning propositions with regard to (a) what a man ought to do to gain true happiness and (b) what he ought to realize by direct experience in order to be radie cally and absolutely freed from suffering. Thus he divides Hindu philosophy into two main divisions: (1) Dharma Mimansa, i. e., the rational demonstration of propositions of duty and (ii) Tattva Mimansa or Metaphysical Philosophys i.e., rational demonstration of proposition with regard to those truths about the fundamental nature of things which a man should realize by direct experience. This latter he further sub-divides into three standards: (i) the Creationist or Realistic, (ii) the Psychodynimic, and (iii) The Polyonimic. It is the first which forms the subject matter of the book. The subject is treated from two standpoints: (a) the analytic, which reduces the infinite complexity of things to nine classes of fundamental and ultimate, realities and (b) the synthetic, which shows that out of those nine classes of cultimate realities, everything that we experience in the uni-These nine realities verse is formed. are enumerated as :-

1-1. Four classes of minima of those things which

are discrete and are perceived by the senses. Each of these minima is an eternal and changeless Reality and is called a Paramanu. He takes exception to translating the word Paramanu by atom, for while these latter are conceived by Western Chemistry as things with some magnitude, the former according to the author are absolutely without any magnitude and non-spatial.

- 5. An all-pervading continuum, called Akasha.
- 6. Kala, a reality, power or force having universal scope and operation; it relates things in regard to their activity, movement and change as well as brings them into existence, urges them on, changes them and finally destroys them. As it thus works change in things, it gives rise, in their percipients, to the notions of past, present and future.
- 7. Dik, a reality, power or force, having equally universal scope and operation and holding things in their relative position even while they are being driven on by Kala.
- 8. Almans, an infinite number of Realities in general touch, and with possibilities of a spacial relation, with everything in the universe, each serving as the basis of consciousness and experience in an experiencing being.
- 9. Manas, a technical name, for one of an infinite number of Realities, which are all without any magnitude whatever, and serve as the means by which the Atmans are brought into spacial relations with what the latter experience in succession.

Then follows a lucid and intelligent discourse in support of the existence of these realities. The reality of the sensible as something apart from and other than our own experience is proved by a set of incontrovertible arguments. There are two kinds of sensible things, visible and invisible, but both kinds being sensible are of limited extent an as such discrete.

The Paramanus are classified into four, according to their special qualities of odour, flavour, luminosity and temperature corresponding to the primary qualities of matter of the European Philosophy and it is these four qualities of paramanus which give us four kinds of Bhutas mistranslated as elements, i. e.,

- (i). Thermal matter;
- (ii). Self-luminous matter;
- (iii). Flavoury matter; and
 - (iv). Odoriferous matter.

The rendering of *sparasha* by temperature is surely bold and ingenious but none the less quite appropriate.

This part of the book is surely most suggestive and most interesting. However, we must confess our inability to follow Mr. Chatterji when he tries to prove the production of things with magnitude from things with no magnitude. He says that if two things of the nature of points without any magnitude, standing apart from each other, were to combine by a process of unification, we shall get a line, a thing with magnitude and similarly three things of the nature of lines standing apart from one another and in two different planes, by a similar process would produce, a thing, say prism, with magnitude. Thus we come to prism a thing with magnitude from points things without magnitude. But this is a statement which directly contradicts the dictum of Kanada.

कारगाभावात कार्याभावः॥

To explain how objective reality came out of subjective thought—for such a view is nothing else—is not an easy job and little wonder if Mr. Chatterji too, like all those who attempt the futile task, has failed to carry conviction. We doubt whether Indian Rishis also meant to convey the sense we find here. The author may cite in his support the Modern Electron. Theory which resolving everything in this material universe into negative electricity does away with discrete matter. But it must not be forgotten that the Election Theory has a lot of objections to

overcome and though it explains good many things does not explain all. And any theory to gain universal acceptance and the position of a rational proposition must fit in with all the observed phenomena. The electron theory of matter, on the other hand, besides being a paiseworthy attempt to overome a number of objections of a purely physical nature, is a psychological impossibility.

The existence of Akasha as an eternal, motionless, supersensible Reality with sound as its quality is very convincingly proved. The arguments in support of the 8th reality the Atman are surely, as claimed, further than are to be found in any other book in English. The existence of Manas, which the European philosophers either do not recognise at all or confuse with soul and life is also fully demonstrated.

This closes the discussion of the analytic aspect of Realism.

The doctrines constituting the synthetic aspect are stated to be as follows; and the validity of each is maintained by an elaborate set of reasonings:—

- (1). There is no creation of a universe,—that is to say an orderly arrangement of things into a system —which is absolutely the first creation. The beginning of a universe means the beginning of a system only, which under no circumstances is the first and only one created.
- (2). The Sansara consists of various orders of experiencing beings, sensible and super-sensible inhabiting various worlds or modes of specific existence.
- (3). Man by nature of being endowed with senses, Atman and Manas has produced in himself.
 - (i) certain tendencies, faculties or characters, i. e., Sanskars which are general impressions on the Atman, due to its being an

experiencing being, although the details of these experiences may be entirely forgotten, but being thus forgotten, they are not lost and can be brought back to memory.

- (ii) certain potentialities of relation or moral worth, i. e., Adrishta. There are cases where we know absolutely what the and the second right or wrong conduct is, yet we find a man following it does not change The say to be the his situation one way or the other. It (193: is because the results of his conduct are postponed for sometime. it a c'r a dig when these results appear, they alter a the introduction man's relation with his body and situation. These may, therefore, be called da d'ages pitale, a potential relations of a man with his environments and may represent potential worth called Adrishta in Sanskrit.
 - is born again and again, countless number of times, the body and the situation which it gets being determined by its previous Sanskars and Adrishta.
 - (5). As Adrishta always means a relation, higher or lower, and as birth in any grade or order is merely the result of Adrishta of one kind or another, to be born in a higher or lower grade, really means either to have control over or be controlled by others, so we have a hierarchy of beings.
 - (6). The universe is created and exists for a moral purpose.
 - (7). There is a beginningless and endless series of universes, all linked together casually, the

- essences of the universe alternating between phases of chaos and cosmos.
- (8). And as this alternation goes on, the eternal Atmans in successive universes reap exactly as they have sown in the previous ones. Thus there is absolute justice in the universe and nothing is undeserved.
- (9). As the Atmans are eternal and all ideas and impressions are retained in these and are even remembered, in their entirety by Rishis and as general memories or Sanskars by others; there is "nothing new under the sun." All types of beings are always present and hence also all types of ideas, and evolution from a lower stage to a higher one is always comparative never of the entirety of beings all starting at the same time from the lowest level.
- (10). Hence, the progress and evolution is never a blind and absolutely unaided groping. The history of progress is like that of progress and evolution in education made by a child.
- (11). Thus it happens that there is no real beginning of any Science or Philosophy which has in it any true knowledge of facts and laws in regard to the nature of things, or of principles of conduct, i. e., this beginningless knowledge has always been had by some being or beings in this beginningless series of Universe. And it is this twofold knowledge or wisdom, direct and indirect, vast as the Universe and without a beginning, which is Veda.
- (12). And as all beings of imperfect knowledge and wisdom are liable to make mistakes in regard to the practice of Dharma and as some of these violate Dharma through weakness, it happens that there is a climbing up and down of

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beings in the hierarchy of the Universe.

- The only way out of this suffering is to be (13).freed from the necessity to be born in a specific form of existence, i.e., to attain Moksha or with a carrie Mukti as this state is technically called.
- And this Moksha can be had only when Atman (14). is freed from activity (Karma) of the kind which leads to worth and thereby to some specific form of existence, which is only possible by realization of truth, i. e., true nature of things by direct experience.
 - (15).A man seeks this wisdom only when he is actually tired of specific forms of existence, the feeling of this tiredness being realized not so much as a clear fact of experience in his surface consciousness but as a deeply rooted Sanskara.
 - The pupils have always learned and realized the truths by following the three-fold method of
 - (a) "Hearing" (Shravana), i. e., receiving the truths as statements.
 - (b) "Consideration" or 'Rational demonstration' (Manan) understanding of the truths thus received by weighing arguments both against and for.
 - Realisation of these truths by direct ex-(c) perience which is technically called Yoga

Thus when following Yoga, the learner realizes the truths by direct experience, he himself becomes a Rishi, a freed man and a teacher in his turn.

Such in short is the brief summary of this remarkable book. Its perusal bears convincing testimony to pains taking research and real grasp of the subject on the part of the author. And as such it is a noteworthy and we may say hitherto unique addition to Sanskrit literature in the English language. We congratulate Mr. Chatterji on the production of his valuable treatise and hope that in the second addition he will deal more elaborately with the point we have hinted at.

Worship.

(By A. Christina Albers).

I

The vast Blue trembling overhead,
A tear of dew by violets shed,
Soft fragrance spilt on flowery bed,
Nestlings whose weak wings falter,
All their ovation upward send,
Their trembling hearts in worship bend,
And in one voice their accents blend,
Around one common altar.

II

The mellow rain of autumn eves,
Windtossed and groping ivy leaves,
Gold crowns drooping on harvest sheaves,
That make the gay fields gayer;
The waterfall on rocky lute,
Windcarols played on forest flute,
The upward glances of the brute,
All join in one great prayer.

III

On sandy path the winding snail,

The meteor on its fiery trail,

The flutt'ring wood-dove shy and frail,

The blushing rose carnation,

The dismal cry of the lone stag,

The chamois on some dizzy crag,

Ants weary with the load they drag,

All ring forth in ovation.

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IV

All creatures living, beast or bird,
Wher'er the breath of life hath stirred,
Unconsciously obey the word
Of an all ruling Power:
And throughout vast creation sings
A mystic harp; an anthem rings,
And each its trembling tribute brings
From star to windtossed flower.

Criticisms and Discussions.

T.

THE SCIENTIFIC STUDY OF THE BIBLE.

To the Editor of the Vedic Magazine.

MY DEAR FRIEND,

I cannot address you, even in the formal pages of a magazine, by any other word; and I write in the spirit of that word-not controversially; for I have never yet engaged in controversy willingly in religious matters and I am less and less inclined to do so every year that I pass in India. would acknowledge, also, at the outset, that I have myself written thoughtlessly and unfairly in the past, and I do not wish to pluck the mote from your eye, before first taking out that very beam of unfairness from my own. Even last year I wrote some words in a book about the Arya Samaj and the Brahmo Samaj which more careful and accurate knowledge would have told me were unfair and ungenerous. It is therefore in the spirit of friendship and of sincere regret for any shortcomings of my own, that I would ask you to be more just towards my own Christian faith than your article implies.

And, first, I would urge that there is always a serious danger (however tempting it may be to risk it) in attacking any living faith in God by quoting against it the assertions of one who is by temperament an agnostic. I honour J. S. Mill as a truthful and sincere man, but I cannot regard him as an authority for Christian belief: for he had no vital experience concerning it. As a matter of fact, the quotation you give shows his extraordinary ignorance of Christianity; for what he declares to be 'inseparable from every form of Christianity' is contradicted categorically and emphatically by the first chapter of S. John's Gospel and a hundred other passages of the New Testament. The fact was, Mill CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

never studied very seriously and sympathetically the New Testament, but took his opinions at second hand from some gross perversions of its teaching which he saw around him and he had a strong initial prejudice against it. I know how easy this process is; for I once used to study the Vedas and Upanishads in the same biassed way; and while this initial prejudice remained, it was not difficult to read back into them the corruptions of later Hinduism and thus be unjust to Vedic religion. So it was with Mill. I have not his 'life' with me; but as far as I can remember, he was brought up by his father with an inherent prejudice against the Christian faith, and on anti-Christian lines.

You may ask 'why did any Christian hold those doetrines of hell and a wicked God, which gave Mill this false impression?' I can only reply, that it is difficult to overestimate the perversity of the human mind, especially in matters of religion. In this case, it was the more cusable, because the Christian revelation centres in the fact that 'God is Love.' This is so unmistakably the centre of our faith, that it is strange indeed how doctrines, which we call Calvinistic, (and which are clearly immoral) ever invaded the Christian Church. But it is no more just to bind down essential Christianity to these, than it is, for instance, to bind down Vedic Hinduism to certain unspeakable forms of Tantric worship. Texts may be quoted from the New Testament in favour of Calvinistic doctrine, just as texts may be quoted from the Vedas in favour of Tantric doctrines; but the general trend of the former is against Calvinism, and the general trend of the latter is against certain Tantric uses.

Your main argument runs as follows:—"If every word of the Bible is not infallible, then the Bible is faulty and the Bible goes: and if the Bible goes then Christ goes. 'Christ' and 'the soul's need' become, on Christian lips, mere empty words. If Christianity is scientifically studied we find that none of Christ's sayings are original. The only one thing, peculiar to Christianity that remains (when

science has done its work) is a doctrine which a fair-minded man like J. S. Mill has pronounced wicked and immoral."

This in bare naked language, stripped of all verbiage, is your argument. I have actually quoted, in the main, your own very words. I am sure, when you see it thus boldly stated you will acknowledge its weakness. To me it is like a man taking a beautiful flower and pulling it to pieces, and crushing its petals, and saying "See, all that remains behind is this dirty juice!"

No, my dear friend, I am quite certain (for you have told me again and again with your own lips) that your respect for the Christian religion and the character of Christ is far-You also deeper than that. see (to take up one point of your argument) that it does not detract from their value, if Christ's sayings are found scattered here and there in other writers. Your body, for instance, is made up of nitrogen, oxygen, phosporus, etc., (all excellent things in their way) but nitrogen, oxygen, phosphorus, etc., are not you. You are a living spirit using these materials. And so in Christ, the simple elements of morality are taken up and become a living spirit, a perfect character, an ideal life, so wholly human that we feel he is not making any exaggerated claim when he calls himself the Son Man.

Though truths in manhood darkly join,
Deap seated in our mystic frame,
We yield all honour to the name
Of Him who made them current coin.

But, to turn from this single point, and to take up your whole argument, I would say as follows. As a mere controversialist I could, in the same way cut in pieces any religion, which had a long history behind it, with my own cruel knives and hold up the mangled pieces and say 'See, here is a dead corpse!' But what would be the result? First of all, it would be untrue; and everyone, who had found in that religion a living faith, would feel keenly every wound

of my dissecting knife. Secondly, many who were weak in faith would be caused to stumble and driven to unbelief. Thirdly, it would merely encourage that agnostic attitude towards all religion, which is the crying evil of the day. At a time when we, who have a living faith in God, should be uniting together in face of a common evil, we should appear instead uselessly striving to wound and kill one another.

I would ask you therefore to reconsider what you have written. I quote your own very words-" The Scientific Study of Christianity. . . . takes away even Christ" (the italics are mine.) It would need, of course, many volumes to answer those words in italics completely. In a letter I must, perforce, give as brief an answer as possible, and I can only do so by reference to my own personal faith. I have myself attempted a scientific study of Christianity for twenty years, both at Cambridge University and out here in India. I have tested it by every test I know, fearlessly and openly. I have learnt from the greatest scholars living the scientific method of criticism and research, and I have applied this method unflinchingly. What has been the result? Has it 'taken away even Christ'? Has it left only 'one thing peculiar to Christianity,' namely, a terrible doctrine of hell and a cruel, wicked idea of God? You know me well enough to be certain that it has done nothing of the kind. contrary you know yourself that it has made my faith in Christ stronger and deeper than it ever before.

It is true, that there has been a reconstruction of many of my Christian ideas; (that was really in your mind, I suppose, when you wrote; that was your aim in writing; for I know you too well to think for a moment that you wrote in an unfriendly spirit;) but this is an utterly different thing from saying that the scientific study of Christianity takes away even Christ!

I will give one more instance in conclusion. Sir George Gabriel Stokes was the greatest man of science I have ever known. Lord Kelvin called him his master and declared that he was second only to Newton. On his 50th Anniversary as Professor in Cambridge, all the greatest scientists of the age came to do him honour. He died at the age of 86, with a brain clear and active to the last. All through his long life he studied the evidences of Christianity as carefully and as conscientiously as he studied the evidences for ether waves. I was with him on his death bed, and he told me that, all through his scientific researches, the Christ of the Gospels had become to him more and more the one living reality of his religious experience. He died with that name of love upon his lips.

The scientific study of the Bible and the scientific study of Christianity will do much for us. They will make us, Christians, have far more sympathy with other living faiths, and especially with Vedic Hinduism; for it has much to teach us. They will make us regard as poetry and myth much which we, in times past, regarded as literally true and historical in our own religion. How far this process will go no one can say positively to-day, but there are now established results which are accepted by all sane thinkers. One of these is the high historical character of the central records of our faith, and of the personality of its founder. With your friendly wish, that this scientific study should go on, I am heartily in accord. But do not misinterpret the issue. In the eighteenth century the Rationalists and the Deists supposed that they had demolished Christianity. The outcome was, in England, what history has named the Evangelical movement; to which was due, according to the most impartial historians, the uprise of that practical philanthropy which has revolutionized the Western world. In the Nineteenth Century the wave of militant atheism and agnosticism appeared to be sweeping Christianity away. The outcome has been such a revival of pure Christian faith and love, that it has been likened to a new Reformation. There is much that remains, of evil and corruption, in the very heart of Christendom,

There is much evil and corruption in our own Christian lives; and this should make us for more humble and less Pharisaical towards others who have a vital religious experience of their own. But the historical character of the Son of Man remains and abides; and the Spirit of love which Christ bequeathed to the world, is the most precious gift from our Heavenly Father which His children have received at His hands.

Yours sincerely and affectionately,

C. F. ANDREWS.

II.

To.

THE EDITOR OF

The Vedic Magazine.

DEAR SIR,

The two last numbers of the *Vedic Magazine* have just reached me, and have been devoured with the very greatest of interest. I have read the articles on "Vedic Theism," "Our Women," "The Theology of the Arya Samaj," and Scientific Study of the Bible" with especial attention. I wonder if I may be allowed to express some thoughts which have come to my mind especially in connection with the last of these.

I wish to put forward my own position with regard to the study of Bible (and of the Vedas also for the matter of that, though as yet, alas, that study has scarcely begun), and to the broader problems of religious life generally. I am quite aware that many Christian missionaries will probably disagree with what I say; but I can only reply to their disapproval that this is the faith I have worked out, feebly enough, for myself, and that it is a position shared by many Christians in England and America.

May we start our discussion with the "great hypothesis" of the existence of God? I suppose to most of us who read the Vedic Magazine that is no hypothesis, but the one

and only fact in the universe of which we have immediate and satisfying knowledge. However to assert this is in a sense to beg the question. Let us then say that we all are convinced of the being of God; and realize that our true business in life is to know more about His nature and His relationship to ourselves and to the whole world.

As it seems to me there are three main channels through which this further knowledge of God, after which our souls crave, may come to us.

In the first place we may learn about. Him in history, i. e., in (a) the record of the lives and words of men who have known Him in the past, (b) sacred books, and (c) the whole course of the history of the race.

In the second place we may learn about Him from the lives and words of our fellows, and from the joint searching after Him which we share with them.

In the third place we may learn about Him by the direct contact of our own hearts with Himself.

Let us now consider how, for a man living in our modern world, the varied aspects of the revelation of Godwhich come to him through these different channels may blend into one clear vision of the Truth.

We must postulate at the beginning of our enquiry that the individual in question is willing to follow Truth wherever she may lead him.

As he considers the world around him our Seeker will be led to the conclusion that, granted there be a God, by far the greatest of his works is the personality of man; he will see that personality gradually evolving through untold centuries, and at last attaining to a position in which by its reasoning faculty it can analysize and synthesize every variety of fact and problem and can even inquire into the nature of God Himself; he will see it enabled through its power of self-directed activity to work out by its own motion the purposes of God Himself; he will see it capable even of entering into a close relationship of self-cc-0. Gurukul Kangri University Haridwar Collection. Digitized by \$35-oundation USA

sharing love, not only with other human personalities, but with God Himself. Therefore he will say "whatever the nature of the infinite God may be, He must at least be Personal; for to deny this were to set God lower than the meanest of humankind, lower indeed than the dog which shows in its sagacity and fidelity the first glimmerings of personality."

Many may very possibly strenuously deny the propositions here put forward, but this is not the place to discuss them at length; it must suffice to say that they are confirmed by very many of the most weighty voices of modern philosophy, as well as of religion.

Our Seeker will next perhaps proceed to inquire into the method by which this highest work of God-human personality—has been built up during the ages. note two great factors affecting that development, one a principle of self-assertion, and the other a principle of selfrenunciation. He will see that the progress of humanity, which is synonymous with the development of the personality of man, has come with the gradual extension over wider and wider areas of human relationship of the second of these two principles—the great law of co-operation, of the subordination of the individual to the good of the community, of altruism and of love. In mother-love he will see the most primitive example of the working of this principle; but from that beginning he will see spread all the forces in human life which have worked for the reduction of the element of strife and self-assertion and for the extension of that principle of love through which has ever come the true development of personality.

Therefore the Seeker will say that, in achieving His highest handiwork, the hand of God used chiefly the tool of love.

We may then suppose him to pass on in his enquiry to a consideration of the revelation of the nature of God consideration of the sacred books of many races. He cc-0. Gulkki Kangri University Haridwar Collection. Digitized by S3 Foundation USA

will come to his study of these books with certain preconceptions in his mind; for he will demand that the revelation they accord to him be in agreement with what he has already learnt of God from his study of nature and of racial history. In almost all the sacred books of the earth he will find many traces of the revelation of such a God, and he will rejoice to find them and will add them like precious jewels to his store-house of the truth. But, speaking with every feeling of reverence and love for the jewels that may be gathered from other sacred books, it is my belief that nowhere is there such a full revelation as in the Bible. There we see the idea of God gradually expanding from that of an almost non-moral tribal deity to that of the God of all the earth, the God of righteousness and love, who gave the best He had to give in order to save mankind. I stand for no particular theory as to the inspiration of the Christian Scripture; but this much seems to me incontestible—that it is incumbent on our Seeker, if he really desires to find the truth, least of all to neglect the study of the Bible.

Having completed his study of sacred books the Seeker will proceed to a consideration of the lives and say ings of those holy men who in every stage of the world's history have by common acknowledgment attained most nearly to the knowledge of God. Much of his material for this study will of course come from the sacred books with which we have already dealt; yet it will be well to treat this department of our subject separately. With the preconceptions in his mind, drawn from his consideration of nature and of history, with which he ente red upon his study. of sacred literature, and which have been strengthened by that study, our Seeker will find that of all the world's holy men there have only been a certain proportion who have formed any definite conception of the personality and the love of God. He will discover many thinkers and saints of India, China and many other lands who have sought loyally after God and have been rewarded in their search by revelations of certain of His attributes; he will with great joy add the

truth they have discovered to that which he has already garnered in; he will listen with reverence and awe their words and with greater reverence and awe to the record of their lives and actions amongst men. He will however find the most precious materials for his study amongst the religious history of one little people-the Jews-who seem from an early stage of their history to have had an extraordinary genius for the discovery of the meaning of loving and righteous divine personality. To one of their prophets he will especially be attracted, because the records of his life show him to have been conscious of a uniquely close relationship with a God of Love, and because the followers of this prophet discovered, almost immediately after he had been taken from them, that through dependence upon Him and upon His personality, which they conceived of as still residing amongst them, they were enabled to come into something of the same relationship with the God and Father of Jesus Christ. He will moreover find at the heart of the religious conceptions of this prophet and of his followers the idea of Atonement. By this idea I do not mean any hard and fast doctrine, but that great fact, with which as it seems to me every individual has to reckon as well as every system of religion, that in the first place man is not as he should be, and in the second place at the heart of the Universe there is a Love which is willing to pay any price to enable him to be what he should be.

Our Seeker, we will suppose, then turns to the consideration of the revelation of God that is imparted to him through the lives and words of men living in our world to-day. He will find ten thousand who pretend to be religious, and who confess the most enlightened creeds and principles, to one truly religious man. He will find moreover that frequently those whose theoretical conceptions about God seem to him less satisfactory show by their lives that they understand more about the true nature of God than those who have inherited the deeper truths. He will learn to distrust and reject the evidence of all those who

religion whose moral requirements they do profess a not seriously attempt to carry out in everyday life, whether they are Easterners or Westerners. He will have countless disillusionments and disappointments. Occasionally however he will find a man or a community of men who both profess to know God and show by their lives that their profession is true. Then he will rejoice exceedingly with a joy that cannot be quenched; and in company with them he will be drawn into a deeper knowledge of the Father than he has ever dreamed of before. We will suppose that, in the course of his search, he is brought in contact with a group of people who have not only inherited but assimilated that revelation of God which came to the immediate followers of Christ: who model their lives on his life and know that for them as for their forefathers two thousand years ago the Master is still a living fact instead of a dead legend. In company with these men, as it seems to me, will our Seeker find the highest and deepest revelation of all, because they are the heirs and practisers of a faith whose sacred literature and founder stake everything in heaven and on earth upon the fact of the personality and the love of God.

Following the advice of all the great teachers of religion, both Eastern and Western, the Seeker now turns inwards to prove within his own heart the truth of that which he has learnt from so many outward sources. In detachment from the things of the world, in humility and penitence for his sin, he cries out to God to reveal Himself direct to the soul that would find Him.

The answer to his cry is sure. God is, and He loves us; therefore beyond all shadow of doubt He reveals Himself to us, so that our hearts are filled with the joy and the glory of His Presence. There are many far and near who have found this new life, this union with the soul of the universe, this marvelous realization of the companying of the Eternal God with our own impure and feeble souls; with one voice they declare that to live in the power and continual experience of this first-hand revelation of the

Father is salvation. To the Christian perhaps the most wonderful part of the whole experience is the realization that the God of Love who thus reveals Himself is like Jesus Christ; this is of course the realization that the personality of Christ reveals, as fully as is possible for any human personality, the nature of the Infinite God.

Having come to a faith and an experience like this our Seeker will be little inclined to do battle on behalf of the infallibility of any sacred writings Christian or non-Christian; for his religion depends on no scriptures written down thousands of years ago, but on his daily converse with his God. When told that in many respects his faith or his Prophet have been affected by older religious systems he will not be cast down, but will rejoice, because he has thus received one more proof that his God has revealed aspects of His Truth throughout all the ages to holy man of every race who have in earnestness and simplicity sought after Him. He will have little heart to contend with the upholders of other faiths, feeling that in so doing the cause of a God of Love is hurt rather than forwarded; he will rather state to them the truth as it has come to himself, and will invite them to join hands with him in battle against all in the earth that denies God and Love.

We do not all of us have to pass through these varied stages of religious seeking. Yet for all of us this is the prime necessity—that we should follow truth fearlessly wherever she may lead us. If this condition be fulfilled God will assuredly sooner or later draw us to Himself and reveal His fulness unto us.

With love to yourself, and to all at the Gurukula.

Yours sincerely,
JOHN S. HOYLAND.

Divine Wisdom.

THE VEDIC IDEALS OF BRAHMCHARYA.

RAHMCHARYA is a sacred term redolent of sanctity imparted by tradition. It at once calls up pictures of ancient Indian student life, of the atmosphere of chastity, obedience, humility, rever-Introductory. ence, poverty, discipline and selfrestraint. What is more, it calls up pictures of a state of society when the relations between the teachers and the taught were not settled on a mercenary basis and the instructor was in loco parentis to his faithful disciple. This is an ideal of education which remains unsurpassed. In fact whenever a residential university is started, this ancient tradition is cited and the spirit of this ancient system is applauded. In fact this feature of the ancient system has never been found fault with even by the greatest votaries of occidental civilization. The best modern seats of learning in the West are those which, like Oxford and Cambridge, approximate to the ancient ideal. Moreover the ancient system of education has very well stood the test of time. It has produced grammarians like Panini, scientists like Charaka, exegists like Jaimini and Yaska, logicians like Gautama, philosophers like Kapila, astronomers like Arya Bhatta, physicists like Kanada propagandists like Kumaril Bhatta and Shankaracharya, statesmen like Krishna, empire-builders like Samudra Gupta, engineers like Nal, Nila and Bhagiratha, and reformers like Dayananda. The following extracts from the holy Vedas will show that all the leading features of the Brahmcharya System of Education are inculcated in this "record of primitive wisdom."

This log is earth, the second log is heaven: he fills the air's mid region with the fuel. With fuel, with his zone the Brahmchari contents the worlds, with labour and

with fervour. Lighted by fuel goes the Brahmchari, clad in black-buck skin, consecrate, long-bearded swiftly he goes from east to northern ocean, grasping the worlds, oft bringing them anear him. Both treasuries of sacred lore lie hidden, one hitherward, beyond heaven's ridge the other. The Brahmchari with his fervour guards them. He makes this all his own as knowing Brahma. (The Atharva Veda, XI, 5.)

The Master, welcoming his new disciple, into his bowels takes the Brahmchari. Three Twice-Born. The Guru is nights he holds and bears him in his his second Mother.

belly. When he is born again, the learned convene to see him. (The Atharva Veda, XI, 5).

Come thou again, Vachaspati, come with divine intelligence, Vasoshpati; repose thou here. The Brahmchari's Prayer In me be knowledge, yea, in me. to the Lord of Speech for Divine Illumination and Here, even here, spread sheltering Help, All knowledge sacred. arms like the two bow-ends strained with cord. This let Vachaspati confirm. In me be know-Vachaspati hath been invoked: may he ledge, yea, in me. invite us in reply. May we adhere to Sacred Lore. Never may I be reft thereof. (The Artharva Veda, I, 1).

By the direction of God we journey (i. e., we the disciples take a solemn vow to walk in the Sacred Symbol of Vajnopavita and the Vows it the path of Godliness), He will seek means to save (us from sin and error), and He will free us; God who hath engirt us with this Girdle, He who has fastened it, and made us ready. Thou (O Yajnopavita), weapon of the Rishis, art adored and served with Yajna, she (the Girdle) hath become Faith's daughter sprung from fervour,......as such, O Girdle, give us thought and wisdom, give us religious zeal and mental vigour.

The Veda the Basis of all Learning.

The Veda the Basis of all Learning.

The Veda the Basis of all Learning.

The Veda the Basis of all which they carry out their acts.....As

I have asked about Richam, Sam, Yajur, strength, force, Yajus text, so never let this lore that I have sought forsake me, Lord of Might. (The Atharva Veda, VII, 54).

Leaving humanity behind, making the heavenly word thy choice, With all thy friends address thyself to furthering and guiding men. (The Atharva Veda, VII 105).

Editorial Reflections.

THE FIRST EUGENICS LAW IN THE UNITED STATES.

E learn from the T. P.'s Weekly of London that the first Engenics Law in the United States has been adopted in Pennsylvania, where in the future every prospective bride and bridegroom must answer 48 questions before they can obtain a marriage license. Applicants must state whether they are imbecile, epileptic, of unsound mind, or given to excessive use of intoxicants or narcotic drugs, and whether within the previous five years they have been inmates of either an asylum or a work-house. Bridegrooms must also declare whether they are physically able to support a family.

This shows that in spite of our boast that we are wiser than our ancestors, every step forward that we take is tantamount to going backwards thousands of years. Now this Engenics Law in the United States was the law of the land in India thousands of years ago when Manu's code was the highest authority on Law, Custom and Ethics in Aryandom. Says Manu (III, 6):—

"In connecting himself with a wife, let a man studiously avoid the ten following families, be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain. The family which is not religious, that which is destitute of men of character, that in which the study of the Veda is neglected, that the members of which have thick and long hair on the body and that which is subject to such diseases as Piles, Consumption, Asthma, Bronchitis, Dyspepsia, Epilepsy, Leprosy and Albinism; because all these diseases are transmitted to the offspring."

of men who are not in a position to support a family, the

bridegroom has, if the marriage is solemnised according to Vedic rites, to make a solemn public declaration that he is in a position to support a family of ten children. It is a pity that our people have ceased to cultivate the study of sacred Sanskrit. The result is that every bridegroom of eight who cannot take care of his body and is seated in the lap of his grandfather is made to repeat mechanically the holy Vedic texts which declare that he has selected his bride of his own free will after learning to love her, that he is in a position to provide her with clothes and ornaments and to support and educate the ten children (the maximum limit permitted) that may be born of the union. The officiating priests who conduct the ceremony are directly responsible for the perjury which the baby bride and the baby bridegroom are made unconsciously and innocently to commit. It is not merely perjury but also blasphemy for God is called to witness that the parties are on the solemn occasion uttering what they believe to be the truth and nothing but the truth. If the priests themselves are not merely phonographs that recite the mantrams without understanding their meaning -as many of them undoubtedly are-they are amassing terrible Karmas for themselves. When these evil karmas will work themselves out with terrible precision and unerring certainty in the coming incarnations, they will suffer all the tortures of hell. Theirs is an awful responsibility. They are guilty of perjury, blasphemy, profanation and what not. But we have digressed. Now to the Vedic The wife must be vows of marriage referred to above. she is referred strong and healthy for in these Mantrams, "बीरस्" that is one fit to give birth to heroes. The bridegroom must also be physically healthy because he declares solemnly in the assembly of the learned that he believes he and his bride will live to a green old age (जरदाष्ट). The bridegroom has further to declare ममेयमस्त Great, i.e., he is in a position to and will support the wife all through life-the normal span of life extending to one hundred years (जीव शरद: शतम). He has also to promise to supply her with fine clothes and ornaments (वास: शुभे). The couple should not only be strong and healthy enough to produce children (प्रजाम प्रजनयावहे) but also to produce children that will not die in child-hood but will be long-lived (जरदृष्यः). The bridegroom must be possessed of virility (मोद्वः) and capable of producing ten children (दश पुत्रान.

WHY IS THERE DISLOYALTY IN INDIA?

Under the above heading Mr. Geoffrey Cookson contributes a notable article to the August number of the Nineteenth Century and After. The writer of the article has, it seems, taken pains to study India, her past history, her present situation and the genius of her magnificent civilization. He is a patriotic Englishman but his patriotism is of the Spencerian type. He has no sympathy with the slogan of the Jingo Imperialist "Our country, right or wrong." His love for his country is sane and clear-eyed and does not stand in the way of his intellectual and emotional appreciation of the central features of the civilization and culture of a "subject" race inhabiting a "dependency." At the very outset he raises some pertinent and vital questions:—

 we cannot, if we would, vacate the country to-morrow, what is to be done? Shall we have to hold down India by force once more, or adopt the policy of appeasing the seditious pack by tossing them from time to time some fragment of coveted privilege? And why are we hated so? Can we remove the cause of friction, and yet preserve our supremacy? Behind the outrages, the fanaticism, is there some just sense of wrong which demands a hearing; some reasonable discontent which we are not sufficiently disinterested to appreciate at its proper value?"

Having thus faithfully described the symptoms of the disease from which the body politic in India is suffering and given the diognosis, he proceeds to discuss the etiology and the prognosis. The first cause of the regrettable estrangement between the rulers and the ruled in India is, according to the writer, the behaviour of some disreputable members of the dominant class in ordinary life. Says he:

"Modern manners are offensive enough to the older generation of Englishmen; in so far as courtesy went to sweeten life we are worse off than our ancestors, and what is merely disagreeable at home develops into a serious danger in our Eastern dependencies. Heat, impaired vitality, overwork, the misunderstandings which arise from a foreign language among an alien people to whom our own ways remain after a century or so of intercourse fundamentally incomprehensible, all operate on our natural impatience—that sense of the burrying of time which to the oriental seems so absurd, so tiresome, so unworthy of wisdom......We earn a reputation for bad temper, for outbursts of rage, all the easier because we vent them not upon equals but on inferiors; all the more hateful to them because their religion condemns anger as among the worst of the passions, and their moral ideal associates patience CC-0. Gurukul Kapan Horosta Writharthe character of the princely ruler;

The writer, then, refers to the Englishwoman's icy hauteur and blunt bad manners when she finds herself taken down to dinner by a "blackman." He is right in the view that the Indian judges the morals of European society uncharitably and even unjustly because he is not deemed fit to enter it. What you are not permitted to study at close quarters, you will either regard with reverential awe or with horror. Since in the present state of relations between Europeans and Indians reverential awe is out of the question, even the educated Indian has funny and ridiculous notions about the morality of European ladies. Our own women sing obscene and filthy songs on marriage occasions and we are prepared to swear that this is so not because they are unchaste but because they do not know better and blindly slavishly and mechanically follow immemorial custom. But some of us must quite illogically regard the balls in which the Englishwoman, in pursuance of social usages of her own land, takes part as immoral institutions. this glaring difference in the standard of judgment? Indian woman is not necessarily unchaste because she sometimes sings filthy songs and bathes in the presence of thousands of men, why is an English woman so because she dances in a flood of light and in the presence of her husband, father, mother and brothers with another man? The reply is easy enough. We know our countrywomen, we have studied them at close quarters, we live in their midst, have daily intercourse with them, have penetrated their innermost consciousness and are intimately acquainted with their springs of action and motive forces of conduct. We know that our viomen bathe in the sight of strangers not because they are immodest but because they have an overdose of mistaken religious fervour and would rather bathe in public'than bathe after the auspicious and fruitful hour prescribed for the sacred bath is over From English society, on the contrary, we are completely shut out. But human curiosity once roused seeks gratification at any cost. It is a demand of our nature that we should know all about the morality of our rulers. Since first-hand information is not available, we must needs base our conclusions on the reports furnished by bearers and khansamas. In the eagerness to satisfy our curiosity by means of fibs if facts are not forthcoming, we forget that the source is tainted and that on the evidence of these low-class people we would never condemn our own wives and sisters.

The second cause of the estrangement, according to Mr. Cookson, is the sense of social inferiority which galls upon the proud and sensitive spirit of the Indian. Says he:—

"Master of India! The phrase rouses in him a blind and vol irreconcilable antagonism. Has he forgotten the evils within that preceded our rule? No, he has not forgotten; .mol: but his oppressors then were at least Asiatics himself, nearer to him in colour, dress, faith, manners, methods of Government, virtues, failings than the At least they did not hold him white conquerors. at arm's length; they did not regard intermarriage as sorrow and degradation; their kings coveted alliance with the royal houses of India, and were sometimes reon fused as unworthy of the honour. Not that there are many Indians to-day who desire matrimony with Englishwomen; but it is one thing to be indifferent to the glory of an English bride, quite another to hear from an English father that he would rather shoot his child than see her become your wife. Such things do not help to cement the international union between England and India. It does not matter that there are a hundred good reasons why the two races should not intermarry; the more reasonable the prejudice the wider the breach, the less the hope of a rapprochment.

The third and, to our thinking, the most vital cause of this gulf between the rulers and the ruled is that the wernents which British Rule has introduced into That mainly material. They would have filled the martachan occidental people with gratitude. But for the contail the values of life are moral and spiritual and not eronomic. He does not care about material progress. His wants are few and the unsettlement and dislocation caused by modern economic conditions cause him much uneasiness of mind. He has no taste for the cheap wares turned out by machinery. Their ugliness and monotony of design repel The spiritual alone stirs deep currents in him. In a machine-made cheap thing of luxury he in vain looks for the soul of the maker. It is not there. It has been manufactured by a soul-less iron giant. He cares more for artistic beauty than for cheapness. The prospect of greater comfort at the cost of greater social inequality which modern industrial civilization holds out to the few "fittest" labourers who "survive" the grinding "process of natural selection "does not appeal to him. He looks for happiness inwards and does not depend upon external props for the attainment of that which ought to illumine, vivify and inform the universe within. Says the writer :-

> "As for the prospect of greater comfort in his home, happiness to him is not an affair of meat and drink and clothing. The material benefits which we urge upon him are of little relevancy, little importance in the scheme of things. He does not want them much, and he feels with a sort of dim amusement that we are forcing food upon a man who is not hungry; yes, and creating the demand which it is our commercial interest to supply. As for him,

the life that he desires is the life without exertion, without care; life in the old grooves, free from incessant interference; life simple, frugal, reverent, with long periods of leisure, poor in comfort, not very rich in hope, but dignified even among dirt and squalor by a certain lofty detachment of spirit which enables him to quit it when the time comes calmly and without fear of death."

Descending to the lower plane, the writer discusses the political results of the doctrine of progress-the destruction or debasement of indigenous industries, the loss of native art and the consequent loss of beauty and of tranguil happiness for which there can be no compensation. A lost art is a lost human faculty, an impoverishment of the race. The joyless, exacting, unremitting, grinding and specialised routine for "speeding up" industry does not appeal to the Indian. "This is," says the thoughtful writer, "how men get rich in England, and the oriental feels himself in the grip of economic forces which he is powerless to resist, which he knows have produced in Britain a proletariat the disgrace of Europe; and he wonders in the flux of restless change how much that he counts happiness is likely to survive." And in the opinion of Mr. Cookson the anxiety is not needless. "We are," he continues, "giving the East the material basis of a civilization like our own, and we ourselves are far from certain that it is consistent with our own ideals, much less that it is best for humanity at large."

After dwelling on the essential antagonisim of ideals and their apparent irreconcilability, he proceeds to discuss the remedy. He looks for the panacea and the elixir in a reformed system of education having a spiritual basis. Says he:—

"The only way to tame and guide the element of dangerous and uncompromising idealism which is being fought at the cost of many valuable lives is to meet it with a nobler ideal. It is in the dawn of a new spirituality for

ourselves and for India that light may be expected to breakWe gave India, with our customary blind self-confidence, English teachers and English training, assured that they must be the best because they were ling ish. These two factors-teacher and training-have not combined to make Englishmen of orientals, because the third, the material upon which they operate is un-English; they have proved too often sterile or productive of unwholesome fruit. It is time to readjust the balance between West and East. Of Western science, of technical training, since India has been forced into competition with the world, it would be scarcely possible to give her too much; but the humanities of India must be rooted in India's own past and the centre of gravity of the entire educational system must be shifted to the life beyond this life, which in a sense transcending pulpit commonplace is the oriental's true home. If we let religion die out of our own life, however much we increase in bulk, we cannot grow. It is in the religious plane and that alone that men rise to the highest of which they are capable. And in that sphere only is there any hope of union between East and West which shall be something more than the uneasy juxtaposition of incongruities."

This is perfectly true. It is clear that that religion cannot be expressed in terms of modern Christianity. Of it the writer himself says:—

"As for our religion, it goes without saying that to the Hindu or Buddhist Orthodox Protestantism is ridiculous; a crude and childish jumble of barbarous Hebrew myths and medieval superstition in which the figure of Christ is caricatured. It only serves to confirm the oriental in his by no means ill-founded opinion that we are intellectually his inferiors. And he knows that in practice our worldly ambitions are but sparingly diluted with the sentiments of Christianity. He feels that the intellect of Europe and America is on his side, and that his aspication. Grant Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

rations to work out his own destiny are thwarted by our self-interested obstinacy."

The Arya Samaj is the only church that can furnish guidance alike to East and West. Its mission is free from sectarianism and the bias of individual propagandists. It takes its stand upon the body of eternal truths revealed and re-revealed through the cycles to primitive humanity, the fountain of illumination from which all the religions of the world have derived their central lights—the holy Veda. Coming to the character of the educational institutions which India needs at present, the writer says:—

"It would be better to leave education entirely to private enterprise than to cover the whole land with colleges and schools conforming to one type, foreign, efficient formal, uninspired; leaving the soul of youth cold and the imagination untouched. Better that education should be in the hands of mystics and dreamers than that it should be left to the successful examinee. The universities of India should be the nurse and the shrine of her noble patriotism, unstained by bloodshed in anger and vindictive hate. The relation of teacher and pupil in the East is specially sacred. By instinct, by tradition, the oriental student walks in the shadow of his Guru as in the presence of a being almost perfect in virtue and wisdom. That boundless capacity for reverence is a priceless opportunity.

An inexhaustible enthusiasm not nurtured in officialdom is necessary if he (the teacher) is to sustain to the finish his devotion unabated. An Indian university must embody Indian conceptions of master and pupil, and the bond between them must be religious. Religion must be the soul of the institution, the spirit that animates the common life. And the moral ideal must be not our own, but that of the Indians themselves; to develop to their highest powers those qualities of self-control, of simpli-

city, of frugality, of courtesy, of fraternity and filial piety, of other worldliness which the experience of the East rates as most precious in the lives of men."

Our readers need not be told that the ideal of a University sketched in the above extract is the ideal of the Gurukula. It is a matter for gratification that the worthiness of this lofty ideal has begun to appeal to the better mind of Europe. We are convinced that in the measure that the noble ideal for which the Gurukula stands will permeate the social life of India and of England, the two countries will be united by indissoluable bonds of a common heritage of spiritual treasures which each will strive to guard and add to for the common good of both. May these magnificent Vedic ideals spread and may the millennium draw nearer and nearer every day!

"A BENGALEE" ON THE GURUKULA.

As Western education is spreading in the country, the number of men who can wield the English language with wonderful command without penetrating the depths of English thought or reaching the kernel of English civilization is increasing at a rapid rate. If you hear them talk, you are convinced that they are Englishmen in all but colour, race and history. But that last word makes a tremendous difference. The English language—the outer form-can be mastered with the help of novels and a dictionary, but the inward spirit of which the language is merely the outward expression—the code of symbols which must express but alas which so often in India conceals the inner meaning-cannot be caught unless one has lived in an atmosphere surcharged with English traditions. attempt made by our universities to manufacture darkskinned Englishmen ends only in the manufacture of hopeless caricatures-of non-descript products that are conversant with the forms of English existence but are as much out of touch with the living springs of inspiration that inform and vivify Western civilization as they are with the

vital traditions of their own country. They will talk of the "nation's" readiness for democratic institution and of the insistent demands of an "assertive democracy" blissfully oblivious of the fact that the terms "nation" and "assertive democracy" are meaningless when applied to Indian conditions. They will write short stories in perfect faultless English describing Hindu girls in raptures over the songs of the "lark" and the "robin" lounging in easy chairs with novels on their lap and addressing their husbands as "darling" "stupid goose." They speak of the "home mail" and never suspect that by these antics they are making themselves absolutely ridiculous. An article in the "Hindustan Review" under the heading of "Mr. Andrews on Rabindra Nath Tagore" is a lucubration of the character described above. The writer takes exception to the remark of Mr. Andrews in his historic speech at the Viceregal Lodge that "Rabi Babu's" school at Bolepur and the Aryan Gurukula at Hardwar are doing excellent work. It seems that the writer of the article under notice was the one man in the audience upon whom the eloquence of Mr. Andrews was lost. Says he:

> "But the verdict of sociology is against training bys and youngmen amidst isolated conditions, separated from healthy centres of social activity and organisation—shut out from the surging tide of life."

If the writer is not talking absolute bunkum, he means either that Hardwar and Bolepur are worse places than Eiton, Harrow and Winchester which is false—Hardwar is one of the finest places in the world in point of magnificent natural scenery—or that the "surging tide" of public life in England has its whirlpools and vortices not at London and Manchester but at places where these public schools are located which is a manifestly absurd statement to make.

The writer continues to say :

To wean so many young minds under a systematic drill CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

from the prizes of the world is a futile process. Love, emulation, ambition, the inherent desire to forge ahead, the thirst for glory which after all is the most enduring thing, glory of power, glory of position, glory of standing on the peak, all that ennobles public life, all that heightens public ideals, the clash of circumstances that creates the soul—the shock of new light that moulds the soul's vision—the impact of social influence that annuals the soul's temper—all this will be absent—and their character miss the earthly glamour and yet not attain the heavenlier goal."

All this is a jumble of fine phrases gleaned at random from prize-books and collected together at one place. Later on the writer tells us on the authority of Sir Godfrey Lagden that the system in vogue in the public schools of England makes for the formation of character and the development of the best national qualities. Presumably, therefore, he believes that all these motive forces which are absent in the Gurukula and the Shanti Niketan operate in these public schools. We count among our valued English friends many who have received their training in the excellent public schools of England. What they tell us and-what is more than that—their own lives give the lie direct to the very uncomplimentary picture that "a Bengalee," who has probably never set foot in a public school and praises these institutions merely because they are English and not Indian, draws of them.

The Headmasters of these public schools do not afford their boys any chances for love-making so this incentive to conduct is equally absent in both classes of institutions. Fortunately the writer betrays his own crass ignorance when he insinuates that the inmates of the public schools of England are daily taught both by example and precept that "the thirst for glory" is after all "the most enduring thing." This low and sordid ideal cannot be placed before the rising generation of a progressive nation unless the culture of that nation own to moral

bankruptcy and spiritual sterility and barrenness. The " most enduring " thing, as was exemplified by the life of Gladstone,—one of the brightest products of the public schools of England-are not "glory of power and glory of position" but things of the spirit, desire for loving service and disinterested alleviation of sorrow and suffering. We have yet to learn that seats in the British Cabinet and the House of Commons are filled in rotation by boys under instruction in the public schools and therefore "the clash of circumstances that creates the soul "-the mysterious process need not be seriously inquired into-" the shock of new light" and "the impact of social influence" are only highsounding and resonant expressions which, if they were at all intended by the writer to express a specific meaning present to his consciousness, cannot mean the academic esprit decorps and the social and intellectual activities peculiar to a great centre of education. If only these constitute "the earthly glamour"-the association of glamour with the earth is a new fancy which shows the artistic faculty of the writer at its best-it is not clear how the character of the Gurukulites will miss it. Again we fail to see the force of "heavenlier." Is earthly glamour an attenuated "heavenly goal."

Again we are told by the sapient writer :-

"They will not have an insight into man-craft, the practical art of dealing with one's fellows. There will be flaccidity in moments of sex-temptation, when oaths and ethics shrivel up like burnt ribbons, there will be a failure in the great crises which demand not acquaintance with scriptural teachings but a strong grip over certain tremendous facts which human experience in its ascent has revealed—there will be hesitation, indecision, fickleness in emergencies when instead of theological lore a severe mental level, a sense of proportion is necessary."

It is impossible to compress together so much ignorant

THE FULL VAGARIES AND AUGUSTAL SAMAGES.

assertion, unverified assumption and impertinent dogmatism as has been done in these lines.

The writer assumes gratuitously that theology is the only subject taught at Hardwar and Bolepur. He may possibly mean that the teaching of theology is the only means of moral training adopted there and no heed is taken of "certain tremendous facts" to which he refers. If those "tremendous facts" are not the exclusive property of the writer of the article, we fail to see why the authorities of these institutions cannot make them available for their pupils. Surely Rabi Babu and Mahatma Munshiram are men who are on a higher plane of existence than ordinary men and must have a grip of these "tremendous facts" if they are worth anything. Again is it right to send out raw recruits to the battlefield? The alumni of Hardwar and Bolepur will, of course, have ultimately to justify the existence of their alma maters by success in the battle of life, but training in spiritual exercises and Sadhans and the life of asceticism will help and not hinder. They will go forth better-equipped and better-armed to meet the foe. The boys of the public schools of England too are, we are sure, carefully guarded from temptations and not sent out before their characters are formed to the back slums of London and the haunts of vice and debauchery. But a formidable objection of the writer has still to be met. He says that even if the Gurukula and the Shanti Niketan have "eliminated the defects inherent in public institutions," they are no good because they do not fit and qualify boys for the public services. About the fitness of the boys the writer is not in a position to pronounce any opinion. As for "qualifying "boys, it is hardly in their power to do so. It is indeed a funny remark that civic aspirations are satisfied most not by serving on Municipal and District Boards and Legislative Councils but by becoming servants of the State. No educated person who knows his text-book of Indian politics will seriously subscribe to this view. The writer goes on to say that knowledge " is acquired for three CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA main purposes—to win one's bread, to participate actively in the country's cause, to brighten life and kindle thought." The foremost aim of University training is, then, according to the writer, the earning of bread! We would recommend to him the serious study of Newman's "Idea of a University." As regards parental influence in India, we all know the character, amount and depth of the influence of a busy father and an ignorant and superstitious mother. "Home Influences" is another catchword of Western civilization which has no meaning in relation to modern Indian life.

AN ANGLO-INDIAN PAPER ON SIR JAMES MESTON'S VISIT TO THE GURUKULA.

Our readers have probably read in the papers that His Honour Sir James Meston paid a short visit to the Brindaban Gurukula-an institution conducted on the lines of the Hardwar Gurukula and maintained by the Arya Pritinidhi Sabha of the United Provinces-laid the foundation-stone of the Gurukula Building and delivered a speech characterised by sympathy and breadth of view which the Indian public has learnt to look for in His Honour's utterances. The speech delivered at the Hardwar Gurukula was wholly appreciative. The one delivered at Brindaban was a qualified appreciation of the work of the Arya Samaj and traced the history of the relations of the Arya Samaj with the Government from the official standpoint. The Pioneer thankful even for small mercies was much pleased with this apparent change in the tone of the gubenatorial utterance and printed the full text of the Brindaban speech although it had not printed the Hardwar speech the full text of which was wired to it. The Capital however, has been completely put out even by this speech and has given expression to its annoyance in the following

"In the course of a visit to Agra on Saturday, last Sir James Meston found time to lay the foundation-stone of a new building projected by the Arya Samaj, and subsequently to deliver an address to the members. The

spectacle of a Lieutenant-Governor hobnobbing with the members of an organization of this type is novel enough to excite comment, and, in point of fact, Sir James thought it necessary to explain by what strange process of evolution such a development of friendship had come about. Apparently he has been fascinated by the Arya Samaj movement from its earliest days, but has been prevented from getting into contact with its members owing to the atmosphere of official suspicion generated by its uncertainty of purpose. Other obstacles to communion appear to have been the Arya Samaj's undisguised antagonism with other creeds, and the unwisdom of the speeches and writings of its nominal followers. The Arya Samaj is to be congratulated on having so far purged itself of these impurities as to render possible, without impropriety, a visit from the Lieutenant-Governor of the Province which gave it birth. rapidity with which we progress in these days is really remarkable. The next step will no doubt be for the Viceroy to preside at the meetings of the National Congress."

The Capital was at one time regarded an exponent of But it seems that an liberal Anglo-Indian opinion. Anglo-Indian can be liberal only when his superiority is acknowledged and you approach him as you approach a Mai Bap. Now that the Indians are rightfully claiming equality with these white-skinned Brahmans and the attiof patronising condescention tude even on the part so-called friends of India is resented by all of these self-respecting Indians, even the Capital has exhibited a change of front and has the impertinence to offer a gratuitous insult to the Arya Samaj. The only fault of the Arya Samaj seems to be that it has taught the Hindus that they had a glorious and magnificent past and this does not fit in with the Jingo gospel summed up in the most mischievous slogan-" White Man's Burden."

The attitude of the Arya Samaj as a body towards the Government and other religions has always been unexceptionable and, therefore, it has not felt the necessity of waiting on Sir James Meston or anybody else in sackcloth and ashes and asking for forgiveness and pardon. That the Arya Samaj has "purged itself" of any "impurities" is not an inference suggested either by the conduct of the Arya Samaj leaders or by the pronouncements of Sir James Meston. Is has its origin only in the turgid imagination of the "Capital." As regards the conduct of nominal followers, well, no community can be held responsible for the excesses of irresponsible members. Will the Capital and the community which it claims to represent accept responsibility for the balderdash and tremendous nonsense indulged in by the Asian and will good and genuine men in Anglo-Indian community accept responsibility for this curious and malicious note of the Capital about the Arya Samaj? The Capital cannot contemplate without horror the possibility of the Viceroy presiding over the National Congress. We, on the contrary, are of opinion that only when under the fostering care and guidance of Britain, the Indian peoples will be united into one nation and India will develop into a self-governing member of the Empire, will British Rule have justified itself completely. The day—it is very distant indeed-when the Viceroy on behalf of the King-Emperor will preside over the first Congress of the United States of India will be a proud day in the history of England and of India. That will be a day which will fill the hearts of all genuine Englishmen and genuine Indians with rejoicing and thanksgiving to the Deity. The tide of progress will carry along on its bosom all the communities! that inhabit this vast continent except the extreme wing of the community of which the Capital is the present-day exponent. That stranded section alone will bewail its lot, sulk in a corner and hold out impotent threats under the capataincy of some future Sir Edward Carson. The fate of the Ulster reactiocaries ought to teach this section a valuable lesson if it is not determined to shut out all light. sionander White Man's Burden."

THE CAWNPUR MOSQUE AFFAIR.

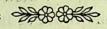
The demolition of the dalan of a mosque at Cawnpur used as a privy and a washing place by order of the Municipality has led to a riot and serious loss of life. It is, no doubt, true that the Government is committed to a policy of absolute religious neutraliy. Rightly interpreted it means a respect for the religious susceptibilities of all communities no matter how irrational and even stupid they may be in the opinion of the Government. Our view is that in this case there has been no departure from the spirit of this policy on the part of the Government. As His Honour said in reply to the Mahomeden memorial presented to him at Lucknow, dalans of mosques have before this been acquired by the Government and private individuals on payment of compensation with the full concurrence of those in charge of mosques without evoking any indignant protest, provoking clamorous agitation and calling forth cries of sacrilege and bloodshed. The Government acted according to precedent and could not possibly have anticipated the novel interpretation which the present-day high priests of Islam in India-who have been trained not at Mecca and Baghdad but at Oxford and Cam bridge and who minister to the spiritual needs of a section of the English-educated Muslims that have developed a new consciousness of political importance and are experts in exploiting fanatacism bred in the bone of a Mahomedan mob-have put upon Ecclesiastical Law. Since this is a new interpretation, we are entitled to ask if it is in keeping with the progressive spirit of the age and the genuine spirit of primitive Islam. demolition of a portion of the building of a mosque legious or is the motive of the authority ordering demolition also a factor in the determination of the question of sacrilege? If the former interpretation be accepted and every brick in a mosque building regarded so sacred after the edifice is once complete that the mere touch of a pickaxe is profanation, the demolition of walls and dalans for purposes of repair or architectural improvements will also become sacrilegious and all additions and alterations in the mosque building involving demolition of parts will become impossible. Is the enlightened section of the Mahomedan community from which this novel interpretation proceeds prepared to accept this position? If for purposes of sanitation and in the interests of architectural beauty or utility, a dalan constructed on one side of a mosque can be demolished and a new one built on another side, why cannot this be permitted when the question of the sanitation or improvement of a town for whose spiritual benefit the mosque has been built demands it? It is indeed an irony of fate that those who profess to be the adherents of one of the greatest iconoclasts of all times should have so far departed from the spirit of the teachings of the mighty prophet as to attach sanctity to the peculiar disposition of the bricks of the assembly-house of the worshippers of One who according to Mahomed is All-Pervading and whose highest temple is the human heart. Why will a dalan be less sacred if built on the other side? Does sanctity attach to certain directions and is it determined by points of compass? Is that the message of Islam—the creed of monotheism and simple unaffected communion proceeding direct from the heart-to progressive civilized humanity? Will not the Heavenly Father listen to the prayers of worshippers who before uttering them wash their faces on one side of the prayer-hall rather than on the other? Can people who die in the attempt to enforce restoration of a certain disposition of bricks in defiance of lawful authority not in the least disposed to interfere with the right of worship be truthfully called martyrs in the Divine Cause? Has their conduct been peculiarly pleasing to God? Does He care for the spirit in which a prayer has been offered or for the side on which the lavatory of a prayer-hall has been built? We demand authentic replies to these questions from the genuine standpoint of Islam. These questions have been put in no spirit of carping criticism or jubilation over the misfortunes of a sister community. The writer of these lines has nothing but sympathy for the instruments that lost their lives or are rotting in *hajut* for a cause which they were misguided enough to believe was the cause of Islam.

But we have no sympathy for the standpoint of the outside agitators who ought to know better.

We think that for the purpose of vindicating the self-respect of the Islamic world which recent events in Turkey and Persia have shocked, they are robbing Islam of the vital elements which have made it a force in history and which alone make it a grand system of religion and worship. They are sacrificing the magnificent spirit of Islam at the altar of political expediency. They are degrading it to the level of paganism. Verily, it has been well said that the greatest foes of a religion are those that utilize this great dynamic spiritual force for ulterior earthly ends May we hope that our remarks will be taken in the spirit in which they have been offered?

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The Gurukula Samachar.



Motto I:—By the force of Brahmcharya alone have sages conquered death.—The Veda.

Quite a family relationship is growing up between the St. Stephen's College, Delhi and the Gurukula. Revd. Andrews and Principal Rudra are two of the greatest friends of the Gurukula. Mr. Sudhir is almost a member of our family (Kula). Professor Young of the same college visited the Gurukula last month. He impressed us all very favourably with his learning, tolerance, geniality and charm of manner. His stay was very short. There is nevertheless a warm corner for him in many a heart in the Gurukula. We hope he will redeem his half-promise to pay a longer visit in near future.

On account of Malaria, the annual vacation of the college and the school commenced ten days earlier this year.

The college students proceeded to the customary annual trip in three batches under the leadership of Professors Sinha, Sathe and Lachhman Das after the college closed. Their objective this year was Narkanda. They went to

Simla by rail and from Simla to Narkanda on foot by easy stages. They thoroughly enjoyed the trip and two parties have come back thoroughly refreshed and recuperated. Professor Lachhman Dass's party has not yet completed its peregrinations. The Professor is justifying the reputation of being the most inveterate walker in the Gurukula. May he find many imitators and disciples! Imitation, it has been said, is the sincerest form of flattery.

The nights are now very much cooler than they were before. Winter is fast approaching.

The term examination commences on the 1st of October. The Professors and the students are hard at work.

During the vacation, the professors devoted some time to ropaganda work. Professor Balkrishna attended the ar iversary of the Quetta Arya Samaj and Professor Rama La of the Simla Arya Samaj. Both the anniversaries were successful functions.

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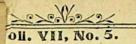
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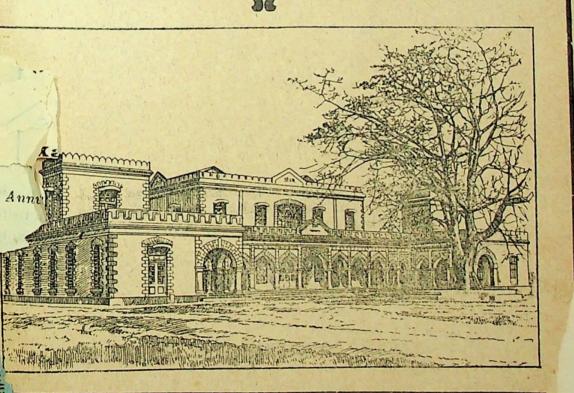
VEDIC MAGAZINE

AND

Gurukula Samachar.

dited by Prof. RAMA DEVA, B.A., M.R.A.S.

KARTRIK. 1970.



We commend this Magazine which is to be conducted "on broad and catholic lines and absolute independence and fearless regard for truth," to the notice of all who are interesting the Vedic law and literature but in the regeneration of the country.—The Indian Spectat As a rule its articles afford interesting reading and its contributors are men who me be heard.—The Hindustan Review.

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Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

Vol. VII.

KARTRIK, 1970.

No. 5.

Shanti.

"My Presence shall go with thee, and I will give thee rest"

We thank Thee, Lord Eternal,

For blessings day by day:

Thy hand is ever with us

To help us on our way:

Thy promise is our comfort

When we are sore distressed:

" My Presence shall go with thee

And I will give thee rest."

When mists of doubt enfold us

And darkness shrouds the day,

When, in our heart's deep anguish

We humbly kneel and pray,

Thy promise then uplifts us

an his-

332 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

And cheers our troubled breast:—
"My Presence shall go with thee
And I will give thee rest."

We know that Thou art with us,
We feel that Thou art near:
Thy loving arms embrace us
And leave no room for fear:
Thy promise still is faithful,
With tenderest love expressed:—
"My Presence shall go with thee
And I will give thee rest."

When this brief life is ended
And all our course is run,
When, through Thy grace and mercy.
Our work on earth is done,
Thy promise in its fulness
Shall make us wholly blest:
Thou art the Life Eternal
And everlasting Rest.

C. F. ANDREWS.

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MAILLA

Swami Dayanand and Bhakti.

(By "Narayana".)

F the many charges that are repeatedly brought against the Arya Samajists, one is want of Bhakti. an Arya Samajist' so says the critic 'Dharma is synonymous with discussion, Devotion he has none and Shradha finds no place in the programme of his reform Vehemently criticising other sects, he spends work. his time in picking holes in the pockets of his antagonists and depicting in darkest hues the prophets of religions other than his own. Such a man by his very nature is iincapable of developing a devout heart and a devoted soul. But the critic stops not here. From the Arya Samajist the turns to his Guru. Finishing with the living members of the Samaj, he engages himself in digging out the bonesof the dead and devoted Dayanand. "The Arya Samajist iis not a Bhakta because his Guru Swami Dayanand neverpreached Bhakti. He spent his time in railing against other religious denominations. That appears to have been the sole nim of his life." This perhaps comes from a rather severe critic. But often a man who admires the Swamiji and the Samaj in several ways, heaves a sigh and says "All is well, out, alas! there is no spiritual life, no Bhakti, no devotion ...n the teachings." It is my belief that the above view of the critics is unfounded and due to the ignorance of the real zeachings of the Swami. I therefore take this opportunity oglide with the reader through some of the works of Swamiji to get a true idea of his teachings on higher spiriual life.

Before I do this I shall just throw a glance at the nistory of India during the post-Mahabharata period. The peginning of this period is one of the most certain dates in he history of India. The battle of the Mahabharata is not prouded in mystry as several other events of Indian history are. The causes at the property are the comments of the parameters of the comments of the parameters.

are well-known to every one. At the time of the war, there was present in India a sage who was respected and revered by all in existence then. Bhishama and Vidura, Yudhishtra and Dhritrashtra, Kirpa and Drona all recognized his merit. Vyas sweetly sings "The side on which the Yogishwra (Powerful Yogi) Krishna stands and on which the holder of bow, Pâratha plays his part, on that side you find prosperity and victory, happiness and firm morality, so I think." Thus then this great sage as described by the writer of Mahabharata is capable of having at once the earthly and the heavenly, the physical and the spiritual good. And why? The simple reply is that his teachings, his beliefs and ideals are all-embracing and harmonious. There is no one-sidedness, no atrophy of one faculty, no hypertrophy of another.

Long after the battle of the Mahabharta, long after the teachings of Bhagwan Krishna were forgotten, the people of India passed through a strange transformation. Instead of the all-sided development of man, meaningless ritual and dead cremonials were taken to be religion. The degradation was very great. The reality was altogether forgotten and the ritual distorted into immorality by the mischief of selfish and passion-loving Vam Margis. India alone did not pass through this stage. There were other lands which underwent a similar transformation. The animal sacrifices of the old Testament and those of Vam Marag are closely allied. The assertion in the Scandinavian Scriptures that "animal sacrifices were invented by the selfish and the wicked" lends support to my view. But this is rather wandering away from the main point.

All morality was forgotten and Karma was mistaken for ritual. To put life in the dead skeleton was required a Messiah, to make the ritual a living force or to sweep i away and replace it by a living morality was wanted reformer. This came in the form of the Great Budha who to my mind stands primarily as the apostle of action, the

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But great movements are often wrecked on the rock of human weaknesses. The followers of the 'Light of Asia' soon learnt to associate Karma with mere austerities asceticism. The spirit was dying when Swami and Shankarachrya began his work. Karma is bound to degrade itself into mere forms if there is no 'Jnan' behind it. To fulfil this want Shankar Swami called the people forth to 'Inan.' When I say so I am not to be understood to state that Shankar Acharya did not care for Karma and Bhakti. Not the least of it. stands prominent in his preaching because it was required most prominently in that age. Shankar's work after some time came to be forgotten and a newer movement pushed on by a number of prophets was inaugurated. This movement whatever else may be said of it, has for its keynote 'Bhakti.' Chaitanya or Lord Gauranga went through Bengal singing the praise of the Lord. Kabir and Nanak worked in the Northern India. Tukaram and Dyandeva and several others in Southern India. Complete devotion was what they preached. "No attachment to the world" was what they taught. Justice Ranade speaks of a saint who killed his child by throwing it in a pit when he was accused of loving his child more than the Lord he talked of. Thus had the history run for some time. But during the confusion that came over the land after these saints were gone, the movement inaugurated by them became dead. Some had picked up one idea, others another. Those who had adopted Budhism consciously or unconsciously stood for all kinds of tortures and austerities. The Lamas and the monks of Budhistic temples believed that the path to Nirvana was to live a severe life, to kill the flesh follow a certain routine detailing the to number of times a man should stretch himself like a stick on the ground before the idol. The practices were imitated and adopted by several of the pure Hindu sects. Those who believed themselves to walk in the path of the great Shankar, came to identify the path of salvation with the cry "Aham Brahmasmi." For them there was neither Karma

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nor Bhoga. Devotion and Bhakti two had no place in their programme of human life. As for Jnan it was all lip deep. There was no realization of any kind. A smattering or a complete ignorance characterised the Sadhus and the laymen were no better. They had developed strange notions of Bhakti. Some held and preached that the repetition of 'Rama' was sufficient to take them to Heaven. Others thought a particular kind of Tilak stamped most sedulously was true devotion. Bathing the idol, keeping food before it and ringing the bells was a model of Bhakti to others. The mistaken notions of Bhakti in some cases led to the degrading institution of Devadasis and of giving over the children to the Fakirs and Saints. In the cases of others Bhakti was identified with over-doses of excited prayers, fumings of heart, simmerings of mind, suspension and destruction of reason. This when carried to excess produced dances and often amorous singing culminating in Krishna Lila and Sufistic love for fair faces.

This was the situation when Swami Dayanand began his work. The keynote to his work is harmony. Yes harmony I say and say it inspite of so many critics. They who think that Swami Dayanand has created a sect and added to the wranglings of the sectarians, have never dispassionately studied his works. They have seen only one side and not the other. Dayanand's work in pulling down these wrong notions of ages is familiar to them, but his labour in building up a newer and manlier race is not known to them. They have seen Dayanand as the destroyer of superstition, but not as the constructor of a higher and better kind of religious consciousness. But the Swamiji's aim of life can properly be realized only when both the sides are seen.

That harmony is in fact the keynote to his mission can be seen from the principles of the Arya Samaj. He clearly lays down here, that bodily, spiritual and social progress should go hand in hand. The idea is emphasised in cc-o. Guithe following words in the Satyartha Prakasha. "By the CC-o. Guithe Kangri University Haridwar Collection. Digitized by S3 Foundation USA

becomes so subtle, that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the productive element in the human body which in its turn produces self-control, firmness of mind, strength, energy and acuteness of intellect." Taking hold of this keynote we can well understand why Swami Dayanand speaks of Jnan, Karama and Upasana at the same time.

meaning. If a man has to develop himself harmoniously he must cultivate all the three together. This idea of harmony is found in the writings of Swami Dayanand very conspicuously and the reason is not far to seek. A believer in the Vedic revelation—a Revelation that divides itself into 3 parts—Jnan, Karma and Bhakti—Dayanand could not help emphasising harmony and speaking of all the three together. Speaking of all three together Dayanand clearly points out that the realization of the Lord is the highest aim. This can be very clearly seen from the following quotation which Dayanand takes from the Upanishada.

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"Oh Nacheketas that God, Who is worthy of being realized and Who is described in the Veda, as free from all pains and miseries, and for realizing Whom, the Veda opens its teachings; for realizing Whom is followed the path of true piety, is observed the vow of Brahmacharya; and owing to the desire of union with Whom, the learned meditate and preach; that Brahma I briefly describe to You. He is Om."

He adds "Thus that Brahma, Who is worth," being realized is present everywhere." Brahma then tonly object to hanker after, and therefore Dayanand's, lation—the Veda—"describes especially the Brahmah thas "Brahma as its foremost subject." And why should not be so, when "His glory is seen in and vividly cribed by all the Vedas and Shastras, by nature "

its beauty." The object of all the teachings of the Veda being the realization of the Lord, every human being is required by the Swami "to follow the threefold path of Jnan, Karama, and Upasana to realize the higher spiritual life." What higher spiritual life is, is hard to describe in words. It is a matter of experience and experiment. They alone can fully grasp the import of the words of wisdom, who in their life have realized the reality behind the phenomenal world. To the ordinary mind more often the truths of higher life, have no reality. But the Reformer and the Prophet has to work for the salvation of these ordinary men. This compels him to put in words what has been realized by the soul. And Dayanand the real benefactor of mankind has tried to vividly describe these higher spiritual truths. Let them who doubt the statement peruse the 7th and 9th chapters of the Satyartha Prakasha and ponder over the inspiring and elevating passages in the Bhashya Bhumika. What should invite us more eloquently to this higher life than the following words of Dayanand: "For our protection we pray unto God, Who is the Creator and Governor of the living and the non-living, the Illuminator of the heart and the mind. He is the Giver of strength to all. He is our Support and Protection. Oh God! Thou art the Giver of knowledge, wealth and fame. Have mercy upon us, take us under your protection and look after us.....Verily that God alone is the Support of all and

The Mighty One lead me on to this path, give me be seen gth to observe my vow faithfully and sincerely....."
lays d What can bring to our mind more vividly the gress eight of worshipping the Lord than the state-

ment :- "The bliss of Salvation can be obtained only by realizing the Lord and by uniting with Him through Dhyan (meditation) performed with all the powers of soul and Antahkarna (the internal power of soul)." What can teach us more forcibly the ideal of resigning the self to the Divine will than the injunction? "Oh man, in order to realize the Lord, dedicate your whole life—Let all—the breath, the eye, the tongue, the mind, the soul, the Brahma or the knower of all the four Vedas, the performer of Yajnas-the lights-sun, etc., Dharma (righteousness), happiness, the actions such as Ashwamedha, the prayers and praises, the study of the Veda, in fact all the sources of pleasure and happiness be dedicated to the Great God." What else can make our devotion complete and our love all-forgetting, following precept:-" There is neither not the second God, nor a third God, neither fourth God, nor fifth God....." or the assertion "You will get true happiness and fame only when with sincere soul and humility and humbleness you devote yourself to the Sanatan Brahma."

These are but a few quotations taken at random from the works of Swami Dayanand. But they are sufficient to show the spirit of the Rishi and to prove that he was one of the greatest-if not the greatest-spiritual teachers and 'apostles of Bhakti' in modern times. Scientific and systematic in all other things the Swami does not leave the Bhakta to grope in the dark or to work at random. He goes out, seeks the Bhakta and takes him by hand on to the path of higher life. The course of preparation is carefully laid down. The body, the physical part of the man is first trained, trained t be strong and vigorous and able to bear all troubly so that the devotee may feel no encumberance, no hr drance as he advances on the path of spirituality. Ta and Brahmcharya are the two great factors. A strong body should also be pure before the soul within CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

find itself in possession of a clean house where to invite the Lord. Daily bath, cleanliness and purity—purity secured by curbing the lower passions—are required to play their part. Thus is the 'Mala' destroyed.

Arjuna said to Krishna 'Oh Bhagwan the manas (mind) is chunchal (unsteady). What Arjan felt 5,000 years hence, we feel even now. His difficulty is our difficulty. How many of the admirers of Swamiji might have enunciated their own difficulty in the words of Ariuna? Them Swamiji teaches to conquer the mind by Pranayam. As a tender flower-plant stands in a tank so does the Manas stand in the tank of Hridaya. (Thoracic region full of air). The plant responds to every movement of the tank. The smallest waves make it vibrate. The plant can be kept in one position by stopping effectively the waves in the tank. The mind can be made steady by stopping the waves of the fluid filling the Hridaya. This is to be done by Pranayam. Two hours every day is the "Jigyasoo" required to sit in a retired corner and perfrom Pranayam. One fails to understand why inspite of it the critic speaks of no Bhakti and no devotion in the Arva Samaj? He fails to understand that Swamiji's method is of a silent, serious and systematic character. There is no play of vague sentiments and of restlessness—the things which now-a-days are considered as essentials of Bhakti.

Suggesting how to steady the mind, the great Rishi removes the Avaran (curtain) that separates the Bhakta bet from the Brahma, the devotee from the object of devo-aim on, the worshipper from the worshipped. Avidya (igsides orance) should be dispelled. For this is required a

Truliar atmosphere. The clouds never allow the sun to be seerow its glory, till the surrounding atmosphere is favour lays ole. So the cloud in the mind 'Avidya' obstructs the gress evotee from getting a glimpse of the most Glorious the fun. The atmosphere is to be made favourable by

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constant and fervent prayer. The prayer that the Swami prescribes, the Vedic Sandhya is incomparable. It starts by contemplating God as the personification of Light and Love and as Distributer of Peace unto all. With the mind put in this attitude, the devotee looks to his body, the physical thing nearest to him and prays that its different parts may be strong and vigorous. Praying for power, he forgets not to pray for goodness. He remembers:

(It is excel'ent)

To have a giant's strength. But it is tyrannous To use it like a giant.

and prays that with the strength of the body he might have purity and excellence. The Mantra is highly elevating and there is a natural connection between the phases of the Lord in which He is viewed and the importance of the organ or the sense that is to be pure. If the prayer is for the purification of the head, the Lord is viewed as the Life-giver and Supporter of of the world. How beautiful and natural the relation. For the purification of the Hridya, the Lord is contemplated as 'Mahan' (the Great)-Great are the powers of heart-great both for good and evil. Regard and admiration, and respect and reverence, generosity and charity, affection and love all flow out of it. It too is the seat of evil passions like dislike and aversion, contempt and scorn, narrewness and stinginess, malice and hatred. Through the heart are the enemies conquered. Its evil passions repel all friends and change them into rebels. can take man to Heaven, it can pave his path to hell. Verily it is 'Mahan' and well has God been invoked as 'Mahan.' They only can realize the underlying beauty of the Mantra, who ponder over and meditat, upon it.

The body being strengthened, the organs purified the devotee approaches his Lord and tries to realized Him as the Soul of his Soul, as the Giver of Beatitude

and as the Dispenser of Peace. A close connection is formed. Seeing the power within, the devotee looks without to see its play. The world is the product of that power.

Rit (Knowledge Divine) and Sat (Nature) proceed from it. The mountain like wave of the sea, the thunder of the Heaven, the lightning in the cloud, the moon and the sun, the stars and the constellations, the expanse of the earth and the glory of the Antraksha all are the manifestations of the self-same power. To view the power more closely, to realize it more vividly and to feel it more intensely, the devotee turns all round, seeks it in all directions. To the east he views it in the sun, the giver of light and heat and finds that its rays are a protective force. In reverence bows he to the rays, bows he to the power of the Lord and through them bows to the Lord Himself-free from all earthly connections. To make his environments suitable for the growth of spiritual life, he prays that this protective power-a combination of Light or Jnan (knowledge) and heat or Prema (Love)-might serve to make him friend to all and all friends to him and might put an end to every kind of hate. Similarly is the glory of the Lord seen in all the six directions and every time is the pious wish for protection and peace most piously expressed. The vivid realization of the play of the Divine power in nature and her glory makes him once more go deep down into the recesses of the unseen and lo! passing by the flag-staffs of nature the Bhakta sees bet now face to face Utam Jyoti (the Grand Light) aim from all darkness, everlasting, ruling all and giving side light to all. Realizing the bliss he cries "Wonderful

Thou—wonderful art Thou—Thou art the life of all the rings; Thou art the source of the strength of the sun be seen and the eye. Under Thy control are the earth and lays leaven. Verily, Thou art the Soul of the movable and gress the immovable. May I realize the reality! May I realize the reality!

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The trance passes and the dead reality forces itself on the Bhakta, for long life, for vigorous body, for sound organs, the devotee prays. But then comes to his mind that most sacred of the Vedic hymns—the hymn with which he was initiated into the path of Dharma and for a pure heart and elevating thought he approaches his Lord. Finally realizing the Peace-giving the Bliss-yielding nature of the Divine completely he resigns himself to the Higher will. This is Dayanand's method for destroying Avidya, this is his Sandhya. Undoubtedly it is a most potent factor in inculcating the true spiritual life. May the critic realize this! May God remove his prejudice.

Before I take leave of you dear reader, I shall mention a few more points. By the side of Sandhya or the Brahma Yajna, stands in Swamiji's system Havan or Deva Yajna. It is not to be mistaken for a mere mechanical process for the purification of the air. has a deep significance. It throws the individual into the universal. It connects man with the forces nature and establishes a direct communication between them. It practically teaches man to seek his the general weal, to feel his life in the all-embracing life. And look at the 'Mantras' how forcibly and elegantly do they remind the 'Yajman' of the higher' spiritual life. Oh how beautifully does each speak of the Lord and His power! Each Mantra reminds the repeater of his own insignificance in the great 'Yajna' of the Lord and so he himself says "I do this for Thy sake-I do this for Thy sake."

It should also be borne in mind that the Sadhar, (Process of arriving at the Higher Spiritual life) precibed by Dayanand is Akhanda (continuous). Through Brahmacharya, Grihasta and Vanparastha stages to be continued. Those who choose to have a detained view of this may well spend a few days in gon through the Sanskar Vidhi of Swamiji. I shall continued the Sanskar Vidhi of Swamiji.

tent myself with merely referring to the Mantras which a Grihasti is required to meditate upon each morn. How eloquently do they teach him to yield his will to the Divine will, to resign himself to the Lord.

Brother Arya Samajist, I have tried to vindicate the Swami. I have tried to remove misunderstanding regarding him. It is now for you to vindicate yourself and to vindicate the Samaj. In my humble opinion, it should be yours to walk on the path chalked out by your great Guru and to try to become a Bhakta yourself. Do you feel for the ignorant masses? Do you feel for the superstitionridden sons of humanity? Does your heart grieve to the troubles of mankind? Do you ever shed tears to see the load of sins with which the earth is heavy? Does your imagination ever fire you to be a sincere and devout follower of the Rishi? Do you ever feel that you are called upon to discharge the trust that has been left in your hands? Then brnther! wake up and follow my humble suggestion. This alone will be sufficient to give us Peace within and friends without; to bless us and make the world happy! Amen.

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A Touching Story.

(BY "AN INDIAN.")

The "Press Centrale" publishes the following story from Alsace Lorraine concerning the Kaiserin, who recently staved in her castle at Urville, near Matz: Her Majesty invited all the little school-girls of the village into the castle, and seeing that one of the little ones was especially bright, the Empress suddenly said to her. "Tell me your wish and I promise you to fulfil it." The girls watched their school fellow with deep interest. She thought a little while and then replied quickly, "I wish that it would be granted us to learn French in our school." The Empress was much taken a back by this request, touching as it did a great political question ever to the front in Alsace-Lorraine. This is the Germanization of the schools and the suppression of French influences, but having given her promise, she said, "Your wish shall be granted." The little girl made a deep bow, and with a glowing face. said: "Thank you very much, Fran Wilhelm." The next day the first lesson in French was given in lage school of Urville since the annexation of the land. and in future three hours' French will be given every week.

We wish our people and their leaders had even a hundredth part of the love for one's own mother-tongue which the brave little French girl bore. Wowish our own boys and girls were as noble-minded the little French heroine! We wish our countrym young and old, were as much guided by common-ser as that little one! Had the girl been as thoughtless the people of India she would have asked for toys an sweets—those thousand and one things of little, momentary

value, after which silly folk hanker and thirst. our own Nachiketa (नाचिकात:) of old the noble girl asks for a boon of permanent value, of lasting good, of enduring benefit. Blessed is the land that gives birth to such immortals. And blessed are the people who love and respect their vernaculars. But wretched are those who neglect their mother-tongue. We can never hope to advance with our vernaculars kept in the back ground -in a low despised undeveloped state. If we desire to make real progress, we must develop our own languages. To develop them is to develop ourselves. how can we do this? The first step is to use them in our schools and colleges so that our children can have their education through the medium of our vernaculars. We must thoroughly recast our educational methods if we want to preserve our individuality. To aim at practical scientific vernacular education is, of all things, the first and foremost duty before us. We must give our vernaculars the first place they ought to occupy in our educational institutions. The youth of the country must receive their education (primary, secondary, higher, as well as, professional) in their own vernaculars. At present the first two courses (i. e., primary and secondary) can be provided in the principal languages of our country with very little exertion but with far greater advantage. Gradually the higher and professional courses can also be provided in them if we but love and respect them. So the whole question comes to this: Do we love our own mother-tongues; if not have we combetmonsense enough to begin to love them now?

aim Ye People of India! You have before you the side oble example of a noble little heroine—if that cannot teach be see u the first lesson in practical commonsense—we know lays of what else can do it. Your poor and neglected gress and despised mother-tongue does all the more need your the over and support and care. Will you turn heartlessly the over and support and care.

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Remember, your own best interests are bound up eternally with those of your mother-tongue. Remember, your future welfare and past glory, your existence and individuality, your ancient culture and its preservation all, all, depend upon the effort you put forth to raise your poor despised mother-tongue from the slough of cold neglect you have thrown it into. Remember, reader, that all your hopes hang on the care you bestow upon developing and elevating your vernacular! Remember that so long as you despise your own language, you will not be respected by others.

The Formative Period of the Modern Social Religious Life in India.

[Based on materials supplied by Mahamahopadhyay Haraprasad Sastri, M.A., in the Journal of the Asiat Society of Bengal, Mr. Nogendra Nath Vasu is the Bengali Viswakosha, Mr. Vincent Smith in The Early History of India, and Mr. Hari Das Palit, Research Schlar, District Council of National Education, Malda, in the Bengali work Adyer Gambhira or the History of a feetival in connexion with the worship of Shiva.]

(BY PROF. BENOY KUMAR SARKAR, M. A.)

SECTION 1.

THE AGE OF HARSHAVARDHANA.

It was Emperor Sri Harsa Vardhana who fir glorified the name of the Vardham Harsa Deva.

Bardhana King, Sri line of kings. His father was powerful King of Sthainwicwara (The neswar). He extended his dominions by conquering Malwa, Gurjara and other places and also by defeating the Hunas, who, however, repeatedly overran his countrill his sons, Rajya Vardhana and Harsa Vardhana can of age.

On his accession to the throne; Sri Harsa's attention with first given to warfare. Lacanka, Nar-Lacanka King of Gandra Gupta, King of Karn Suvar-dalaivaism.

Lacanka King of Gandra Gupta, King of Karn Suvar-dalaivaism.

near Pundra-Ganda, had unjustly to death Sri Harsa's brother Rajya Vardhana.

revenge himself on him, Sri Harsa invaded Lacanka territories and in consequence a terrible war broke cultimately a part of Bengal and the city of Pundra-Garfell under his sway. It may not be out of plate to note here in passing that although Lacanka has passed.

for the King of Ganda he was not in fact such. Even Purva (Evil) Magadha once passed as Ganda. Lacanka ruled over Northern Radha which was very close to Ganda; and very likely the southern part of Ganda was also under his rule. It is for these reasons, we take it that he had generally passed for the King of Ganda. Sri Harsa subjugated Pundra-Ganda.

After his conquest of Ganda Sri Harsa stayed there for some time, and with the object of spreading his conquests, sent his army in different directions. It was about this time that he brought under his sway Pundra-Ganda as well as a part of Bengal.

At the time of the break-up of the Gupta Empire, some valiant members of the family who were ruling neighbouring countries as tributary princes, set up a large number of small independent kingdoms. Lacanka Narendra Gupta was one such king of the Gupta line. He was a Caiva and professed himself to be a staunch follower of the creed. Indeed, these scions of the Gupta family who were scattered over the country as petty chiefs, followed all of them the creed of the last Gupta Emperors and thus came to have firm faith in the Tantrika system of worship. Their professed creed was in reality a mixture of the Mantrayana form of Mahayana branch of Buddhism and the new Tantrika form that the Caivas and the Caktas had developed among themselves. Nay, it may with fairness be said of the whole Hindu and Buddhistic communities of the time that they had wholly lost sight of the real object of their respective creeds and had come to stand on a common religious platform the planks of which were supplied alike by Buddhism and the Pauranika form of Hinduism. They had but little respect for the injunctions laid down by Brahmanas following the Vedic religion, and hence they may be said to have stood against the Vedic Brahmanas. Long before this

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the takaderipi (hailing from takadripa) Brahmanas had begun to practice Tantrikism. Hence it will be seen that at this time this form of religion had obtained supremacy in the country.

Tantrikism based on the Saiva and the Sakta creed was accepted as state religion by Worship of Siva and Lacanka and other Kings of Ganda Sakti in Ganda. Vainga. Hence it was that Saiva Tantrikism largely spread throughout the country.

When Sri Harsa assumed the reins of Government over Ganda-Vainga, Buddhism was re-established there. This Buddhism was not, however, genuine—it was simply the Tantrika form that the Mantrayana sect of the Mahayana branch had lately assumed. However it was this form of Buddhism that was being re-established about this time in Gaya, Pataliputra and some other places as the principal religion.

Sri Harsa Deva was a follower of the Mantra yana form of the Mahayana branch Catholicism of Sri The line of the Vardhana Kings to Siva, Suryya and Buddhha which he belonged, contained prince alike.

of various faiths; some were Saiva

some Sauras, and others Buddhists. Puspabhuti, on of the earliest kings of the line, was a Saiva from bothood. Prabhakara Vardhana, father of Sri Harsa, was a staunch Saura (Sun-worshipper). He used daily worship the Sun—god on a crystal plate with red lotused During his reign the Saura religion exercised considerable influence. Rajya Vardhana, elder brother of Harsa, and their sister Rajyacri, were again earnest a vocates of Buddhism. Sri Harsha himself adopted, of after another, the Hinayana, the Mahayana and use mately the Mantrayana creed; but when worshipping he worshipped equally the images of Siva, Suryya a the different Buddhas. He also established these images in his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his last days he agent was a saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line his early life he was a Saiva; in his middle a line himself adversary his last days he agent line himself adversary himself adve

professed himself to be a staunch Mahecwara (i. e., follower of Mahecwara, Siva). Hence it cannot be said with any degree of certainty which of these was the creed of his heart. He performed various religious observances but was not partial to any. It may be inferred from this that it was the age of religious unification and to attract the hearts of his subjects he also followed them in the practice of those observances which had come to find favour with them.

It will thus be seen that during the reign of the Vardhana dynasty, the people celebrated the Saiva, Sakta, Saura and Buddhist festivals alike. As all the different sects had faith in Tantrikism, all the religious festivities began to be unified and identical in character. The Buddhist spring festival and the birth and Parinirvana festivals of Buddha (held in the month of Vaisakha) as well as the Hindu Spring and Saiva vals were celebrated about the same time; and, as we have seen before, the worships and festivals in honour of the various gods and godesses by the Mantrayana sect of Mahayana Buddhism were similar to those performed by the Hindus. Hence it will be seen that the festivities and entertainments of the whole people were how many different sects and matter the same no there were superficially. And in course denominations of time the tendency of mutual imitation became so great among the several creeds and sects that the difference between Hindu and Buddhist festivals came to be very slight.

These festivals that were held in the months of Chaitra and Vaisakha gradually conGradual Development of the Gumbhira festival.

tributed to the growth and development of the Gumbhira. Hence it is that the present Gajana or Gumbhira festivities are seen to be very largely influenced by Buddhist ideas. It may be noted here by the bye that Hindu and Buddhist Tantrikisms are so identical in character that even

a trained eye can scarcely be expected to find out the nice points of difference.

From a study of the festivities and entertainments that were held during the reign of Sri Harsa Deva with a view to winning the hearts of the people, it will be easily seen that it was at this time that the age of religious unification reached its climax.*

In the time of Sri Harsa Deva it was not among his subjects only that a harmonious spirit was at work tending towards religious unification. He, too, was influenced by it; and for the benefit of his subjects without distinction of caste or creed, he spent large sums of money in erecting inns and hotels, dispensaries and hospitals, Viharas and Chaityas and the like. Throughout the length and breadth of his vast kingdom he allowed equal rights to his Buddhist, Jaina and Hindu subjects; or in other words, the people enjoyed royal patronage equally. And the result of this was they became devoted to the king and were always anxious to obey his commands. The sincere love of the king for his people made them deeply attached to him. When the king was such, his subjects also could not help driving away all religious animosities and were unconsciously drawn towards a religious unification. Although he was a Buddhist by creed, yet his subjects made no objection to it, rather they gladly took part in the religious festivities, of the king and helped him in the practice of his religion; nay, they

^{*} Sri Harsa Deva was himself a poet and there was in his court the jewel of a poet named Vanabhatta. It was by this court that such dramas of genuine poetical merits, as Nagunanda, Ratnavali, Priyadareika, etc., were published. Jimitavahana, the hero of Nagunanda, was a Buddhist, while his wife Malyawati was a model follower of the Saiva cult. A study of this drama will make one to infer that about this time a harmonious spirit tending towards unification was governing Buddhism and Saivaism.

even went to the extent of following him in their own festivities. Only an insignificant fraction of them, *viz.*, the Vedic Brahmanas, felt dislike for the king for his Buddhist predilection.

SECTION 2.

TWO FESTIVITIES WITNESSED BY HIUEN TSANG.

To learn particulars of Buddhism from its followers in India and to collect Buddhist treatises of various classes, Hiu-en-Tsang, the Chinese pilgrim, left China in 629 A. D., and made his way to India through Samarkand, Bokhara and other places. He was a member of the Mahayana sect of Buddhism.

He appeared before the court of Sri Harsa Deva who received him with due respect. Enjoying the favour of the king, the pilgrim remained here for a long time and found his royal host deeply attached towards Buddhism.

It is a matter for deep regret that in no historical, religious or poetical work of the The Accounts of Indian time any detailed and systematic account is found of the festivities that were then in vogue. Fortunately for us, however, a foreigner, speaking a foreign tongue, viz., a pious Chinese pilgrim took pains to record in his language a large chapter of the Indian history of the time; and it has been accepted by posterity as the only accurate history of those days.

Reliable proofs have been found as to the accuracy of his descriptions and thus he may be said to hav illumined a dark Chapter of the past history of India. He saw with his own eyes the festivities that were held during the reign of Sri Harsa Deva and we reproduce below in brief what he said of them.

THE FIRST FESTIVAL.

It was this Chinese pilgrim that was the cause of

The Kanya Kuvja festival described celebrated with dance, song and music.

the huge assembly that was for the first time called out Kanya Kuvja (modern Kanouj) and was followed by festivities exhibiting the image of

Buddha. This happened in the following way. He obtained an interview with Emperor Sri Harsa in Bengal and the latter was so highly satisfied with his religious discourse that on his return to Kanouj with Hiu-en-Tsang, he convened a public assembly to let the people in general have an opportunity of listening to his learned religious talks.*

At this congregation assembled a large number of Jaina and Buddhist Sremanas and Viksus as well as Brahmanas. A huge temporary pavilion was erected for the purpose; and inside it a hundred feet high temple was built for holding festivities in honour of Buddha, a human-size image of whom was also established there. This festival extended from the 1st to the 21st day of the month of Chaitra, (? see footnote below).

Provision was made here on a lavish scale for the performances of dance and music, vocal and instrumental, and every day the festivities opened with these. The Emperor himself carried on his shoulder a small fold image of Buddha for a bath in the river and after oblution brought it back to the temple.* This Buddhist spring festival was celebrated in the month of Chaitra with flowers, resin and other incense, and dance, song and music. Cramanas and Brahmanas, natives and foreigners, were fed alike with various food in plenty.

This congregation took place in the months of Magha (January-February) and Falguna (February-March) of 644 A.D. "From the 1st to 21st of the month—the second month of Spring."—R. C. Dutt.

^{*} Similar ceremonies of bathing and worshipping the image of Buddha are to be met with also in connection with the installation ceremony of the phallus of Siva, the Gajana of Dharma and the Gambhira of Adya.

One day the Brahmanas set fire to this huge pavilion and a portion of it was burnt to ashes.

The above festival which was held in the month of Chaitra was henceforward turned of Sri Harsa.

The Chaitra festival into an annual one. And in course of time this Chaitra festival of Kanouj by Sri Harsa has developed or rather degenerated into our Gambhira and Gajana festival. At least it has materially helped in the gradual development of the latter.

In later times to commemorate the burning of the pavilion, various feats were exhibited with fire after the festival was over. This part of the festivities also was not neglected in the Gumbhira. For even now various diverting feats are performed under the name of 'Fulakhela' (lil. diversion with flowers) both in the Gambhira and Gajana festivals. The 'Fulakhela' is performed in the following way. The Bhaktas or Sannyasis divide themselves into two opposing parties and kindle a fire with small pieces of wood, etc. They then snatch these burning pieces and hurl at one another. As observed before, this is simply a reproduction of the burning of the pavilion at Kanouj. *

In the above spring festival a procession was started with the image of Buddha. The principal tributary chiefs with elephants, horses, etc., and the common people joined this procession and it was attended by dancers, singers and musicians. On this occasion flowers of gold were given away. The procession passed round the city and then returned to the place of festival. This practice of starting processions is still observed in the Gambhira and the Gajana of Siva and Dharma.

^{*}Even now on the eve of the Doll-jatra festival a fire-festival is held under the name of 'Nedapoda' in some places, 'Medhapoda' in others and 'Agehi' in still others. Probably it was intended to insinuate the burning to ashes of the 'Nedas' i.e., Buddhists by the Brahmanas. Although a reason for the celebration of this festival is to be found in the Castra, yet the above seems to be the original cause.

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Ancient Schools of Will.

(By Leutovlotovastiki, Esq., Polish Philosopher, Patriot and Saint.)

(Translated from the French).

Τ.

MANY great spirits, deeply concerned about the problems of the will, are forced to create methods of arriving at knowledge of a free-man's understanding of himself and at a will power which never changes its decisions. Men of this class had their disciples, who have formed their followers into schools of thought which have existed in seclusion since the earliest times, more often closely bound in a religious life. Two of these schools particularly deserve our attention because their influence still lasts, and because they are two contrasting types, which have a permanent interest for all those who study human nature. These two schools are the Hindu Yogis and the Christian Ascetics; the first of purely Arvan origin, and the second, in spite of its semitic origin. developed chiefly by other Aryan races than those which have given us the Yoga.

In the 18th century the savants of Europe commenced to study Sanskrit and to translate the magnificent works of that literature; by the commencement of the 19th century the oriental influence of Brahmanism had penetrated European philosophy, thanks chiefly to Schopenhauer. A little too late, it is India which invaded more than two centuries ago by Europeans, has attempted to influence European and American thought, through the instrumentality of missionaries, amongst whom Norendra Nath Dutt, more commonly known by the name of Vivekananda (1863-1902) was distinguished by his eloquence, his knowledge and his ascetic experience and who had devoted himself to Ramakrishna the initiator of this

The Vedanta Society, founded in New York by Vivekananda, during his visit to the Chicago Exhibition in 1893, has published numerous modern works of Ancient Sanskrit literature. After the death of Vivekananda new missionaries came from India to the West, penetrating into the United States as far as California, where they built temples in the style which recalls those to be found on the banks of the Ganges and the Brahmaputra. These missionaries did not exactly pretend to combat Christianity; nevertheless on conditions their precepts were freely accepted, they could have Christian convert. One of their dogmas, the one concerning Karma, introduced the mechanical causality of an absolute ceremony in the world of morals, in attributing exclusively to the merits of man whatever degree of perfection he might have; for the Christian the more essential thing is the effect of grace which he receives, given freely to man and without being merited by him.

Now, if they accept the law of Grace, they may not believe the law of Karma. These are two irreconcilable conceptions, unless they limit Karma, that is to say the necessary causality, and unless they interfere with human destiny to explain the expiation of certain faults and the acquisition of certain qualities. We are certain we make the cause of all the ills we suffer and also a part of our well-being; but whether we acquire greater happiness than we are able to acquire in certain destinies, the human causality does not alone suffice to explain.

The difference between Hinduism and Christianity corresponds logically to one other fundamental difference. The Brahmin believes that he is at the bottom identical with God, and that the ultimate object of the human will is to realise this identity, and to dispel the illusion of separate individuality. He thinks that being part of an emanation from God, and this explains his desire to cease (earthly) existence as an individual, he identifies himself with God—as to the Christian, he believes himself to be a creature who persists in his existence distinct from God, even after have CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ing attained perfection. He does not aspire to identify himself with God, because he knows that it is impossible, and he does not admit his individual existence to be an illusion which he can dispel. Well on the contrary he thinks that this distinct existence is a reality, which for God's sake is so important, that he voluntarily came on earth to save humanity from evil, and which has been introduced into life.

The Vedantist never can admit the unique position of Christ in the history of humanity; he believes in a succession of Avatars, who do not descend from the sky, but who lift and raise up humanity by their example and their doctrine; the so-called acts of social activity as practised by Christians to him appear vain and useless, since human society is nothing but the effect of a series of illusions. It would be easy to enumerate other differences between the Hindu and Christian conceptions of life But for that which is included in the evolution of European thought from primitive materialism, is elevated, through idealism and pantheism to spiritualism; it is sufficient to say that Brahmanism comes from the same intuition from whence it becomes pantheism in philosophy, whilst it is in Christianity that the conception is born, which has given birth to spiritualism. The hope held by Brahmans and their adepts of enlarging the (mental) horizon of Christians and of rooting up their faith proves only that they have not arrived in their personal evolution at the point of view of Christians. And according to the ideas of the Vadantist himself in so much as he admits human evolution, the dominant religion on the earth to-day need not be narrower and less profound than that which has existed for more than its six thousand years, but which has never attempted till now to conquer the world, and which has limited its influence to the country of its origin and to the direct descendants of its first apostles.

There is in the meantime inside of Vedantic teaching which deserves to hold the attention of Christiaus, but CC-O. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

which has been singularly neglected by them: that is the systematic practice of certain bodily and mental exercises which themselves train Hindu ascetics in the hope of more easy identification with God. They submit themselves voluntarily to a severe discipline which aids them to subdue the passions of the body and renders them masters of their thoughts; of their emotions, and of their destinies. These exceptional individuals are called Yogis and Yoga the discipline which emancipates them. Now the Yoga interests us because it is essentially a discipline of the Will.

According to Vivekananda there are in the Yoga four converging paths which lead to perfection. It may be attained by good actions, that is by devotion fellow-creatures; it is the Karma Yoga which more resembles the way of the sages who preceded Aryan civilisation and who marked with their imprint the pantomimic manners. These sages (were) promised the virtue of terrestrial happiness, whilst the Brahmans promised to the Karm Yogi liberation from all evils and the eternal happiness of Nirvana, that is to say the annihilation of his personality by identification with God. Good works are not less thought of by Christians; but the latter believe they obtain a celestial and personal nappiness in accomplishing faithfully their duties in only one terrestrial life, whilst the Hindu has always made out that to attain Nirvana he must give himself up to good works during the whole of a series of successive lives.

The second way which leads the Yogi to perfection consists of lonely meditation; the self has no object in view but knowledge. This discipline is called Gnan Yoga. If Vivekananda is a faithful interpreter of the ancient doctrine, we have here an important proof of a discovery of great import in morals and which places the ancient Aryans well above the Chinese since they recognise the autonomy of Truth, the right to pure speculation, which they admit is sufficient to fill a perfect

life. The absolute moral value of research in truth, initiated by the ancient Brahmins, is still to-day question ed by those practical spirits of narrow view, who do not see in truth a way of attaining social lends, and an independent ideal, worthy of the perfect will, conforming to the Supreme Will of the Almighty and Omnipotent God.

The third way to perfection, according to the Hindus, is the mystic way, or Bhakti Yoga, that is the rule of prayer or of devotion. The mystic is not obliged to search for similarities in the physical world: by union with God, he arrives like the Karma Yogi and the Gnan Yogi at omnipotence and omniscience. The mystic Hindu, who is a pantheist, considers himself as identical with God; he may not then sacrifice himself to God in the same spirit and in the same sense as the Christian, who has the consciousness of only being one of God's creatures. These three ways of perfection are not unknown in Christianity; but we must remember the fundamental differences between Hindu pantheism and Christian spiritualism. The Hindus practice moreover a fourth or royal way called the Raja Yoga and that Christianity almost entirely neglects. It consists in a course of psychophysical exercises which conduct the Yogi step by step to absolute control of his body, of his emotions and of his thoughts. This method has been exposed by Patanjali in the 16th century of our era, and Vivekananda has explained it many times in detail in a book which was many times edited in India, England and America under the title of Raja Yoga.

Many other works have been published in English on the same subject. These are either original writings of contemporary authors, or translations of the classic tracts of Patanjali, Shankaracharya and of other principal masters of the Yoga. These tracts give us the rules of a physical and spiritual discipline.

The Yogi must restrain as far as possible the desires of the body, and endeavour to put these physiological functions under the control of his will. He begins with certain exer-

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cises of diminished respiration. It is often said it is true, in these tracts that the respiration exercises are not essential, but you can easily see that they play a chief part. It is truly a discovery of higher importance than that of the existence of a strict relationship between the master of respiration and the elimination of negative sentiments. The control, which they exercise by these simple means, on the other physiological functions and on the movement of thought is supreme. All the world knows that our different sentiments and emotions influence breathing: we breathe more quickly when exasperated and more slowly when plunged in admiration. But it is to the merit of the Yogis of India, that they have proved the reciprocal action of breathing on the sentiments and particularly of diminished breathing in the elimination of negative sentiments. Try when you are angry or afraid to diminish considerably your breathing. Try for example to breathe once less per minute during one half-hour-nothing is possible in battle without long training-and fear or anger disappears. It is true, to be exact, that the exercises of diminished respiration are not absolutely indispensable for arriving at the final object of the Raja Yoga; they are not found in the first publication of the books. But as, in the some manner, all kinds of publicity and particularly the publication of books has been transformed by the invention of the printing press, so the invention of diminished rythmic respiration, has furnished the Yogis with a means so extraordinarily efficacious for arriving at the control of self. that it would be difficult to replace it. On gaining control of the unconscious respiration in prayer they study all other concentration of attention, and inversely, by conscienciously and methodically diminishing breathing, all kinds of concentration become much easier; (besides) it is then easy to become an adept. For concentrating attention, immobility of the body is necessary, since all movement of the body distracts and hinders us, and compels thought of self. But as organic movements do not distract, immobility is more complete suanckahentumeessy asistal clies. By axe by earts not free usareath. ing is more dependant on the will, than the circulation of the blood or the beating of the heart. It is thus evident that amongst the physiological functions that which lends itself more particularly as an interference with the will, is respiration. In retarding respiration we moderate by the same process the beatings of the heart, and by that produce a considerable diminution of the movements of the body.

The discovery of the influence of retarded respiration in the abode of our thoughts and sentiments, implies a vague presentiment of that which fits in with Jame's "Theory of the Emotions." The Yogis in so limiting the movements of their bodies, and in submitting to their wills the physiological functions, have gained more and more the control of the course of their thoughts and that is one of the principal objects of the Raja Yoga.

They call Hatha Yoga the whole of the physical exercises which precede thought concentration and which in compare reality are the means to an end. When we the Hatha Yoga and the Raja Yoga, which they say are two different disciplines, we think specially, that those ascetics who obtain supreme results by purely physical exercises pretending that they can obtain all the effects of the Raja Yoga by the Hatha Yoga, know not the preamble. The true work of the Raja Yoga commences with the exercises which consist, in concentrating their thoughts upon different subjects in eliminating all thought and all vision. These exercises give birth to a series of states of consciousness of which the most elevated is the Samadhi, in which the Yogi attains the objects of his efforts. This state probably resembles that which in the Occident, we call the mystic ecstacy.

These states are exceptional manifestations; the arrest of self, the suspension of normal life, which isolates the individual from his centre and in consequence suppresses not only certain physiological functions, but also all possibility of social action. Vivekananda himself, who enjoyed, CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

like all the Yogis a perfect health at the beginning of his mission to Europe and America, as lost this health and died prematurely before the age of 40 (in 1902). He was borne down under the weight of efforts which were necessitated the social work which he had undertaken and for That which is more which he was badly prepared. surprising is that when addressing his compatriots Madras in the famous conferences, he reproached them with their loss of thought, and recommended them to play more football and do less thought concentration! He recounts also in one of his works how a Hindu prince on a visit to the house of a high English functionary had asked as a great favour that he might be allowed permission to be a spectator at the drill of a company of English soldiers. Our Hindu fell into contemplation before those people who seemed to him barbarians and of whom several were half-drunk, but who represented the power of Western action and the force of a material civilisation which has realised the conquest of the country of sages and of saints.

For him who admits the Karma in all its vigourwho believes that we make for ourselves our own destiny and that the wickednesses of this life like the sickness, the misery and death, are attached in unavoidable manner to the existence of all distinct personalities, and of the Supreme Being-social activity is not an illusion, because each must suffer what he has merited in past incarnations, and can save nobody otherwise than by the the sage example of his renunciation of life and personality. This example alone may excite others to made themselves the necessary efforts for carrying out the inevitable circle of incarnations. And then the study of the ways by which they may avoid the evil of isolating themselves from ttheir neighbours, becomes an urgent want, and they may in this case consider how great a triumph they have over iill in the power of placing themselves in a state of mental isolation, where they feel no more the body nor the existence of others, nor that of ill. There is there at least an individual who has renounced his individuality and who lbelieves himself happy because he knows not ill and knows an individuality and who more of others; which kangri University Haridwar Collection. Digitized by \$3 Foundation See

Thoughts of Thee.

(BY MISS A. CHRISTINA ALBERS.)

I.

strings of Thy pulse in the crimson flush of dawn at noon I harked, and Thy voice was strong in the heat of the blazing sun. I listened once more, and the melody of Thy heart rang sweetly through the streaks amber as the day dropped low. And lo, the veil was draw over creation, and once more I opened the ear of my sound from star to star rang a mighty anthem and vibrated it echo on the walls of my heart.

II.

I was a child, and in the trees of a garden in a factor Northern land I heard a voice sounding from the branches It called two syllables only, and it called them many time. The young soul of my being was stirred, and I marvelled I listened again, and the voice found my heart and described into my soul it whispered, "Hearest thou me not? It I, it is I, speaking through the throat of a bird."

III.

Isaw an infant asleep and a ray of sunlight played up its drooping lashes. In its chest I saw something moving up and down. I placed one hand upon it, and with the other I reached out into space. A strange force drew upward, and I felt the movements of the planets vibration in the tender heart of a child.

IV.

"Where is God?" Thus asked I of the stars at clead of night when none was nigh; but the stars look cold and answered me not. Then went I to the world noon, but the world rushed by me unheeding. Still searched on and came unto the gates of death, and or

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more I called out in great distress, "Tell me, oh Thou powerful one, where will I find God?" But the grim walls of the tomb flung back my voice at me and mocked.

In my sorrow I sought the loneliness, and in the evening shades I found a place in which to rest a while. And behold at my feet a little purple bloom swayed to and fro on a green stalk. I questioned no more, but gazed and gazed until I knew not myself any longer. And then, as if floating on the wings of a dream, there came from those tiny leaves a whisper, "Seest thou ME not? I dwell in the heart of a flower."

V.

Still I spoke not but from the cells of that swaying blossom a great love poured into my being; I gazed upward, and the stars sang a rythmic psalm, and I saw the pulsation of a great Heart throbbing though their golden arbs.

VI.

I returned to the world. and the moving mass of people changed into a waving sea, and I saw the Spirit of God passing through the rythm.

VII

And unto death I went, and death drew night ill his warm breath touched my cheek, "Knowest thou ME at last? I open the leaves of the jasmine bloom that the seed might fructuate."

VII.

Oh Thou Eternal, I stand in Thy presence, and my being trembles with awe and delight.

IX.

I saw a pilgrim decked in many gems, but his eye was restless for he knew Thee not.

X.

All that the world calls gold and precious I have thrown into a chaldron and placed it at Thy feet, and Thy love has touched it, and it blazes up into a mighty fire. The light thereof surrounds me till I become consumed in its brightness.

XI.

I feel my soul melting away like a molten mass into a sea of flame.

XII.

And once more I behold the sad pilgrim under the load of his gold, and lo, I am he, but I cannot see the Right through the shadow of selfhood.

XIII.

Hark hear ye the song of the earth going upward through the spike shaped blades that cover the earth?

XIV.

I sought love in the heart of a maiden and found it in barley corn.

XV.

I heard the hot sands of the desert cry out, "Despise us not, for in our heart sleeps the Spirit of God."

XVI

I saw that which was putrid and decayed, and lo, Thy hand touched it, and the garden rose sprang into bloom.

XVII.

The warrior raised his dripping sword to the skies; the maiden lisped a prayer at the shrine. Both felt Thy breath in their heart.

XVIII.

The dawn breaks in the East, and the Queen of the Night closes her petals. The rythm of the Law controls them both.

XIX.

The blacksmith raises his brawny arm to strike the iron; in every blow of the hammer is the pulsation of the Worldheart.

XX.

Place your ear to the heart of the honeysuckle, and you will hear the heart of pines and oaks, the heart of forests and mountains, till you are drawn into the embrace of the Worldheart.

XXI.

My soul cried out in agony, "Reveal Thyself to me, oh God," and my eye caught a spider on the wall, and there I beheld Thee.

XXII.

The hunter raised his gun that he might slay the mountain stag; but Thou revealeadst Thyself in the eye of the brute, and his arm dropped.

XXIII.

Oh Thou Infinite Immeasurable ONE, I rest against Thy Motherheart, and my spirit is at peace. The soul of joy leaps through my being and fills me with its fullness to overflowing, and delight comes from my heart even as the milk drips irom the lips of the nursling.

XXIV.

I saw the lightning flash through the heavens, and I heard the sound of thunder from afar, and still I trembled with fear. But Thou spokest again, and oh, mighty Giver of sound and sight, I beheld Thee. The lightning is but a flash from the movement of Thy hand, and the thunder the whisper of Thy voice.

XXV.

Thou sendest forth the breath from Thy lips, and all the worlds come into being and heave up and down with the rythm of Thy heart.

XXVI.

Oh Mighty One, where is that in which Thou revealeth Thyself not? I look at the coils of the serpent, and I behold the orbits of the planets. I go out into the vast realms of space, and I feel the throbbing of Thy mighty heart. It strikes against the black walls of the chryalis and life buds within that dusky shell; the insect trembles with delight and stretches its crystal wings.

XXVIII.

Oh Heart of Bliss, Oh Mothersoul of Space, let me rest against Thy tender bosom, for there is silence, there is peace.

Soft is the voice of Thy lips when it speaks through the waves of the Southern seas, breaking on the coral reef.

XXVIII.

The mystic palm rustles her head in the languid nights of southern climes and whispers, "Mother." The sturdy pine on Northern height points upward through the snows and smiles, "Thou gavest the blood of Thy heart into my veins, and my cones are swelling with rapture."

XXIX.

Thou kissed the peach tree in the budding year, and it blushed with rose delight and quickened till its golden fruit appeared and murmured, "I am but a part of Thee."

Views and Reviews.

I.

THE SCIENCE OF HISTORY AND THE HOPE OF MANKIND

BY

PROFESSOR BENOY KUMAR SARKAR, M.A.

(Published by Longmans Green & Co.) pp. 76. Price 2-6 nett.

The idea of Evolution has certainly caught on. In almost every Science we find glimpses of it now-a-days. Novel applications thereof burst upon us from every direction. Organism, favourable and unfavourable environment, struggle, adaptation, and survival have become the favourite vocabulary of the times. And well should they; for the law of life is seen to work everywhere in this universe pulasting with life. Thus not only living units but groups of living units are found to obey analogous laws. Tribes, races, societies and nations all are found to come within their comprehensive sphere.

The book under review is a masterly application of those Biological laws to the vast collection of facts and events embodied in the world's history of world's nations. societies, etc. Without the application of this magic key the problems of History present one tangled skein of facts and events and the 'affairs of man seem to have no natural and necessary connection between one another.' The author advocates a more comprehensive view of the sphere of History for says he and very rightly: 'No knowledge about man can be complete until and unless it is based on a study of all human passions and tendencies. institutions and activities.' History must, therefore, concern itself with 'the whole of human life and its thousand and one manifestations and be founded on the science of life' else will it not be competent to formulate clear and definite principles about the ourse of human progress, the development of society and the evolution of civilization.

The author then proceeds to enunciate the law of life stating that 'the form and characteristics of every living being depend on the nature and strength of the contending forces,' that make up its environment. 'No organism can realise its individual perfection absolutely independent of all other organisms. All the world forces are jointly responsible for every manifestation of the life of an organism, so that the development, liberty and degeneracy of one are inextricably bound up with the development, liberty and degeneracy of all other organisms. This is the fundamental truth about the sphere of human beings.' Thus for a community or a people the first problem in the struggle is to discover the friends and foes—the favourable or unfavourable circumstances that may cooperate with or mititate against its growth and development.

The author now gives a rapid survey of the world forces in ancient and medieval History and comes to the conclusion that 'subjection and independency, progress and degeneration, national achievement and decay were not the fruit of the activities of individual peoples, and cannot be explained solely by the heroism or degeneracy of the nations themselves. They were not the results of isolated movements, but were the joint products of the whole process of human affairs.' Scholarly sidelights are thrown on historical events such as the influence of international politics and national advancement in modern times. We are told that international relations influence and modify not only the size and boundaries of states but even their administrative systems and forms and methods of Government. 'Enforcement of strict discipline and principles of military organisation is, we are told, the sole means of binding together the members of a new organisation for the furtherance of national interests. The rigorous pedagogic morality among the Calvinists, and repression of individuality among the Jesuitical orders were

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the inevitable consequences of their position and responsibility as the pioneers and organisers of new movements!

Islam, Christianity and Sikhism are beautifully pointed out as instances how religious movements and other aspects of human life are relative to the conjuncture of circumstances and vary their form and function with the varying needs of the times. Thus it was the absence or degeneration of all other institutions and organisations for the furtherance of the social, political and educational and industrial interests of man that necessitated the transformation of these religious associations into secular and military states.

Thus in the words of the author 'the Science of History founded on Biology' teaches us that neither literary movements nor political agitations, neither the acquisition of liberty nor expansion of territories-in fact none of the various aspects of national life are absolutely dependent on the particular people concerned, all are the products and resultants of the mutual influences of all nations and national activities another: on one SO that of national character are moulded through constant interaction and intercourses of life and thought. In the second place, these international actions and reactions assume different aspects in different times and thus give rise to different nationalities of the human race and different types of national characteristics. In the third place the manifestations of life that give rise to various national types and different national characteristics are always varying in form and spirit according to the varying conditions of the world; so that so long as man will be able to adapt his movements to the varying circumstances of the environment, there is no need of despair for the progress of humanity!

Treating of the world's greatest men we are told 'The history of civilization is the record of man's will-power that has achieved unexpected and almost impossible results by

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transforming unfit and inefficient peoples into some of the strongest nations of the world. Religion, industry, state, education and literature have been consciously transformed by the heroic efforts of such great men of the world.'

Ideals and phenomena of civilization, these are not chance creations but are what min mkes them to be. They are the products of environments, in the making and regulation of which human will and intelligence, political rivalry and commercial jealousy, desire of self-assertion and amelioration of national condition, play a considerable part. Man is always utilizing the forces and materials supplied by the physical and social environment, rearranging the particles of the universe, creating new situations out of old, giving rise to new environments for new problems and thus helping forward the opening up of new chapters of universal history!

In the concluding section entitled the outlook we are told "the interests of modern mankind are hanging on the activities of the barbarians of the present day world who are silently disturbing the centre of gravity to a new position. The pioneers of the future progress and advancement are those heroes who will be able to make the most of the inevitable changes that constitute the life history of the world, and create new situations by timely and skilful realignstment of world influences."

The whole book is well thought out and brilliantly suggestive. The author is well at home in all important facts of world history and the wealth of illustrative material at his command has been exquisitly manipulated by him. To go through these thoughtful pages of this book would change one's whole outlook of matters historical and lend a refreshingly new interest to the subject. The horizon of research is bound to be evidenced as the vast sweep and reach of the idea of interdependence and action and interaction of world-forces is realized. The real forces at work in bringing about the committee of the real forces at work in bringing about the committee of the real forces at work in bringing about the committee of the real forces at work in bringing about the committee of the real forces at work in bringing about

singled out with greater zest and steps will be taken more directly in the line of raising history to the dignity of a science evolving therein gradually and steadily, slowly but surely a power to predict the future with greater certainly and lesser hesitancy.

II.

(The Hindu System of Moral Science by Kishori Lal, Sarkar, M.A., B.L., Published by S. G. Majumdar, Calcutta, Price Rs. 2) 88 pp., 216.

Ignorance is the frightful source of most of our mis under standings and prejudices. The spiritual treasures of Ancient Sanskrit literature are cheap only in the eyes of those who are prejudice blinded and having eyes, will not see for themselves. Truth protests against all such decrees of wilful ignorance. Even such a decree is the one that declares that though Sanskrit literature is rich in metaphysical philosophy it has left for the West to define and give a clear compact system of Science of Ethics. This flat of the ignorant is knocked on the head by the scholarly exposition of Mr. Sarkar who gives use. 'The Hindu System of Moral Science' based entirely on ancient Sanskrit texts.

The treatment of the subject is throughout methodical, lucid, true and to the point. Mr. Sarkar is a clear thinker and a clear writer. The book consists of nine chapters, each chapter being again sub-divided into suitable sections. The first two chapters deal with the general principles, nature, character and effects of the three Gunas—Sattwa, Rajas and Tamas. A summary of these appears on pages 53 and 55 of the book. The Sattwas Guna, is said to be caused by Jnana or Buddhi, i.e., a perception of the moral and spiritual order of the Universe. It is peaceful and tranquil in character and produces happiness and tranquility as contradistinguished from pleasure and excitement. Similarly the Rajo Guna is the result of Aham or egotism, is full of struggle and labour and however productive of immediate pleasure leads ultimately to sorrow and regret. The Tama Guna is the effect

of want of Jnana and confusion even of the sense of Aham. is characterised by lethargy and torpor and produces confusion, destruction and infatuation. Thus we are told man is subject either to a tendency to chaos and confusion (Tamas) a state of perfect submission to lower forces or to the selfcentring, self-predominating tendency of individuation and isolation (Rajas), a course of selfish struggle with external forces high or low or to a tendency to draw towards and harmonize with the Great Soul of the universe by controlling self or sacrificing self to higher forces thus avoiding 'disorganisation' of Tamas, the evanescent organisation of Rajas and altering to the principle of perfect organization of Sattwa. The Sattwik man 'looks with an equal eye on all creatures' and 'free from double feeling, self-controlled, he is devoted to the good of all, thus he is without friction and not full of friction like the Rajoguni.' Thus in the Satwik state there is no consciousness of self though there is real development, just as there is no crying consiousness of any part of our body except it be in a disordered state.

Chapter III describes the three states of consciousness, viz., the sensuality engrossedor sense ridden state, the unbalanced mental state, the state of ahankara where things are perceived through selfish attachment and selfish desires, and the morally and spiritually balanced state where Buddhi prevails and with faith and love one sees the moral and spiritual order and harmony along with the physical order of things. It is proved from Sanskrit Scriptural texts that 'the highest level of human existence does not mean a demolition of all desires, but a purification of them by one engulfing desire of universal good, in which the other desires are to be merged and to which they are to contribute in a tranquil state.' Thus the Hindu philosophers, distinguish between Kama (passion) and Shradha (purified desires) and Shraddha and Bhakti or desires to do one's duty sacrificing all to the Supreme Will. 'Never set your heart' says the 'Divine Gita' upon any object for the sake of any consideration of your own little self. But work as you must in furtherance of the moral and spiritual order of the Universe. The maxim is pursue your duty and not any personal selfish desire and all your desires will be realized unsolicited."

Emotional infatuation and intellectual hopeless blundering show Tamas. Emotional selfish attachment to persons and things, and dwelling in imagination and memory on objects of pleasure and gain and distracted and prejudiced judgment show Rajas. Reverence and love, emotionally, the memory and imagination occupied with contemplation of high and noble objects, the study of moral and spiritual truths and pure and high examples and ideals and intellectually sound comprehension and clear judgment reveal the Sattwik. Section VI describes the Rashas sentiments or susceptibilities. Thus 'the Madhura (or the sense of the beautiful), the Karuna (or the sense of the sympathizable) and Santa (the sense of the serene) belong to Sattwa. The Veera (sense of the brave) and the Hasya (sense of the laughable) belong to the Sattwa or Raja according to circumstances. The Randra (or scorching) belongs to Raja and Vebhasta (disgusting) to Tamaguna. So if you cultivate the higher Eashas with Bhakti and Shraddha you ascend the stair of the Sattwik state.

Chapter IV and V deal with the dual divisions into morally right and morally wrong and spiritually right and spiritually wrong. The class of actions which the consider morally right Westerners would would cover Sattwik actions and such of the Rajasik actions as are beneficial to society inspired by selfish motives though they be. These our author styles Satta-Rajasik. On the other hand, Tama-Rajasik actions or actions Where society is injured by selfish activity and the actions of a Tamoguni are the actions that would be held morally wrong. The Hindu philosophy has the names Dharma and Adharma or Nyaya or Anyaya for this dual division. As means to attaining a virtuous life the Sanskrit writers point out Dama or subjugation of passions Yama or regulation of desires and Sama which means serviving harmony between them. Practice, education, self-discipline carried out and under instruction of a Guru are necessary for acquiring Dama, Yama and Sama. This much then for morally right and wrong.

Spiritually right and wrong would cover the Sattwik state as distinguished from the Rajasik (whether higher or lower) and Tamasik states put together. "It goes without saying that an act done in an absolutely disinterested manner as a Sattwik duty is purer and higher than an act done from a selfish point of view and as a duty influenced by Rajasik considerations." "In the spiritually right there is utter abnegation of self and an unconditional surrender to the Supreme Will. But in what is merely morally right, there may be selfishness provided it is not hurtful to Society."

Chapter VI the most important from a practical point of view deals with the means and forms of Moral and Spiritual culture. The mode of acquiring Sattwa Guna is here given. "Surrender yourself as much as you can, to the Supreme Will, in right earnest and busy yourself with work without any selfish object, then you will do what is right and Sattwik." The ability to give up a work the moment it appears wrong and freedom from all grief if after doing one's best success is prevented, are the two tests of a Sattwik action. Else are you attached to the work through selfish passion and not through a pure sense of duty.

Next to the above pure precepts from the Gita, the popular method of moral and spiritual culture points out the conquest of the six Ripus (enemies). They are, I Kama, 2. Krodha, 3. Lobha, 4. Moha, 5. Mada, Matsarya meaning respectively, 1. sexsual desires, 2. ill-temper, 3. Liability to temptation, 4. confusion and infatuation, 5. inflated sense of one's self, 6. ill-feeling towards others. 'The formula of six Ripus is' as the author says 'taught universally among the Hindus. The effect of such teaching is very salutary.'

As against these two pairs of six Sattwik virtues aregiven in section 4th. Thus according to the Mahabharta con-

tentment, freedom from grief, attachment or envy; peacefulness and cheerfulness are the six Sattwik attributes. Alongside with these may also be placed: 1. Dama (control), 2. Yama (regulation), 3. Sama (adjustment) 4. Daya (fellow-feeling), 5. Dakshinya (liberality), and 6. Dharma (justice). The description of the Sattwik aspect of the four Bargas and remedies against the three kinds of evils from a fitting-conclusion of this important chapter.

Chapter VII deals with certain topics incidental tomoral and spiritual culture showing how the Gita prescribes that Inana is to be learnt by obeisance, queries and ingratiating service of the Guru and the wise and experienced in philosophical truths. It proceeds to treat how the Gita couples energy with humility in the ideal man, how the Daivik character is to be attained to, how Sattwik work or disinterested duty knows no distinction of occasions or of forms, how one thereby survives the fatal law of Karmabandha (selfish activity), etc. Section 8, the ending section shows how thought Egoism (Ahankara) and selfish motives for doing work (Karma phala) are given up yet really this war against self is but for the benefit of the higher self and that therefore self-neglect is not allowed but only a devotion to higher ideals demanded and how self inflicted bodily pains of some misguided ascetics are condemned by the Gita in distinct and unmistakable terms.

Chapter VIII describes the different kinds of Yoga, showing that Abhyas Yoga or bodily and breathing harmonizing practices are but the lowest kind of discipline, how higher than these are the Yoga by faith and love, by concentration and contemplation, by doing works and deeds for Him and unto Him. Chapter IX the concluding Chapter treats of the principle of right and wrong as found in the Vedas and Darshanas, e.g., as in Sankhya, Patanjali or Buddhism, showing the harmonizing link between them all. 'The English expression right and wrong' is we are told not scientifically exhaustive for what is 'not wrong' may not be positively right and vice versa. But CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

in the Vedas is the moral distinction is accurately and exhaustively drawn by using *Preyas* (agreeable to the Highest Ideals) and *Preyas* (agreeable to one's likings). 'Thus the *Sreyas* (the right) as it occurs in the Hindu mind is an absolute, spiritual righteousness involving not only right conduct between man and man (the limited idea of European ethics) but a right habit of thinking, feeling and living.' Thus it is that life begins according to all the above Schools only where selfish desires absolutely cease and thespiritual order of the universe realized?

It will thus be seen that the book describes the characteristics of the Hindu System of Moral Science as distinguished from the European systems. There is no effort to read notions of European ethics into Hindu sacred texts. The indubitable superiority comprehensiveness and scientific exhaustiveness of the latter are pointed out at every stage. Thus the three Gunas show a fuller conception of mind proceses than the dual division. The Hindu notion of distinguishing between doing a thing as of right (Sreya) and doing a thing because it is pleasurable (Preya) shows the depth of their insight into human nature. Take again the matter of sentiments and we that Western ethics has not gone beyond three, Truth, Goodness and Beauty. The ancient sages had a more elaborate and exhaustive division of Madhura (beauty), the Karna (sympathy), Santa (serenity), Veerya (courage), etc., etc. Take against the conception of spiritual right and wrong as distinguished from the moral right and wrong. What a sublime subjectively exhaustive conception have we there.

To every lover of this land, to every lover of the ideals of its surpassing spiritual heritage this work will indeed be welcome. At a time when the question of moral instruction has come so much to the fore it is a distinct piece of service to briefly put before our people the ideals of the ancient perfected civilization of the mother land. The book is indeed but a summary of the comprehensive details of

ancient culture giving just a foretaste of the heights reached by the ancient Rishis of Aryavarta.

III.

Some other Publications of Professor Benoy Kumar Sarkar, M.A.

We have before us some of the publications of Professor Benoy Kumar Sarkar, M.A., whose Science of History, the hope of mankind, we have had the pleasure to review already. Every one of Professor Sarkar's works bears a stamp of sound scholarship. In matters and methods educational the Professor displays a spirit of commendable enthusiasm. His tract 'Steps to a University'—A course of modern intellectual culture—will be useful to all interested in improving education, as suggesting a syllabus that is based on a true estimate of what broad general culture ought to be like.

The Professor's educational creed which prefaces some of his tracts shows the advanced ideals he holds in this line. Education must aim to make one 'intellectually a discoverer of truths and a pioneer of learning and morally an organiser of institutions and a leader of men' to which perhaps we may add the ability to fit somoothly in organisation and to follow proper leaders. The Professor is for personal individual interest, for keeping education free from politics but based on sociology.

He is against too early specializations, against foreign languages being made the medium of instruction, against the use of deductive methods, against periodic as distinguished from subjectural examinations and against long vacations. He would thus have the student's mother tongue as the medium of instruction but wishes to supplement that by study of two foreign languages besides English and two Indian Vernaculars besides the mother-tongue.

The Professor is thoroughly in favour of India preserving her national individuality in education and culture. Thus in his tract on "The Hindu University what it means"

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the Professor emphasises its need for the preservation and promotion of the individuality and separateness of Hindu life and culture, though of course he by no means wishes to neglect the 'modern side' of eduaction and incorporation of the best assimilable ideals of the West with the best traditions and ideals of the East. The Professor is for emphasising Hindu ideals in India and placing these before other Universities by aggressive and adventurous Hinduism creating chairs for Hindu philosophy in Japan, China, Russia, Germany, England, America.

In his 'Pedagogy of the Hindus' a tract well worth perusal and study we have it how the Hindu patriorchal system of Pedagogy 'the domestic system of elucation—the system of training through life and work under the direct influence of a single preceptor' in its practical results quite equalled, if indeed it was not superior to, the modified form of the Residential system which is gradually finding favour or the Western method of factory system of education. India, we are told, must be strengthened in her own ideals and then she may also assimilate the best in Western culture and 'demonstrate to the world that love, reverence and renunciation may be successfuly combined with science, self-government and democracy.'

'The Man of Letters' (a scheme for fostering Indian Vernacular literatures) is another little brochure from the same author. Nationality, says the Professor, depends upon language. Language depends on thought and thought upon life and life upon ideals. There should therefore be a body of men to preach a new idealism, to look to ultimate success through present failure and build up a new India. Provision should in the opinion of the author be made by the public, for such men.

Besides the above the Professor has to his credit about six odd works constituting a series of aids to general culture.

Much valuable information is systematized and embodied within readable compass. History, constitution

Political Science, International law, English literature are thus unified and summarised. The broad conception of culture that the Professor entertains would need all such knowledge. This series is published by Mr. S. K. Lahiri of Calcutta. The books are all based on standard authorities and will no doubt be found useful. Some books out of the Science of Education and Inductive Method of Teaching series in Bengali that have deservedly brought the author much renown in his own land will also shortly be brought out in English for the benefit of the English reading public.

Intellectual production and reproduction is the test of life intellectual. We wish the author all success in his literary endeavours and hope he will spare no pains to give his best to a nation that needs it so much and see to it that what he gives is such as will not suffer by comparison with any foreign productions on the same subject.

Criticisms and Discussins.

THE STUDY OF SANSKRIT, A CRITICISM. DEAR SIR.

When I read the article on the 'Study of Sanskrit" published in the last issue of your Magazine, I was surprised beyond measure. I could not believe that such fanciful etymologies could be seriously put forward. Believe me, Sir, when I say that many delusive associations are to be met with in this article. Many of the derivations of English words have been confidently put forward without a title of evidence. It would be no exaggeration to say that even ordinary dictionaries like those of Annandale, Oglivics and Webster have not been consulted, otherwise by comparing and checking his results with the derivations given therein, 'a student' would have been deterred from making such an unfortunate effort as this.

Then the writer has also indulged in all sorts of fancies in deriving certain proper names from Sanskrit. It would have been better if the "student of Sanskrit" had looked for the origin of the names of countries and towns in works on ancient history, the Journals of the Royal Asiatic Society or in any one of the numerous dictionaries, say, the Century Dictionary, Volume IX and the Encyclopædia Britannica. But it is a pity that he has looked askance at all these valuable sources and stuck to the opinions of Mr. Pocock and Mr. Jaccolliet as infallible and incontrovertible truths, though untenable in many places. It would have been better for us to know the extent of the beautiful fabric of philology woven by the winter himself. When the writer boldly proposes that England = Angira-nand, Ireland = Arya-nand, China = chana, London = Nandan, Orien = agrahyana, his fanciful derivation pass all belief. It is well-known that England = Angla land (and not Angla-nand), that Ireland = Ire-land (and not Ire=nand), in short that land is not=nand. But the writer cherishes
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the belief that Land—nand and therefore in his etymological dictionary Land of London=Nand and therefore London=Nandan. If we should turn to Apte's Sanskrit=English Dictionary for finding out the meanings of Nand, we see it means 'happiness, pleasure, joy, a kind of lute; a frog; name of Vishnu, name of a cowherd; name of the founder of the Nand Dynasty: one of the nine Treasures Kubera.' Pray, let me know how the word Nand has come to convey the meaning of land! It is really overenthusiasm which has impelled the writer to fall back upon such conjectures.

Mr. Editor, it may be said that I have been indulging in all sorts of vagaries as unfounded as and perhaps more ungrounded than those of the writer whom I am criticising. But in my humble opinion, I do not believe with the "student of Sanskrit" that kinships and derivations require no history and authority, that dogmatic assertions make them good, plausible, ture and acceptable. In my derivations of each English word beginning with V I have shown all the links of a particular word among the Indo = European languages and then suggested the corresponding Sanskrit word, so that every reader can judge the merit of the derivation. The Western Philologists have not mainly drawn upon Sanskrit and therefore many Latin, Greek, German and Icelandic words which are closely allied to Sanskrit have been left out. Dr. Skeat in his big Etymological Dictionary and other philologists have suggested certain Sanskrit words which are not so appropriate as others yet to be suggested. If we do not transgress the laws of comparative philology and give tangible reasons why we differ from the conclusions scholars who have gone before us, we cannot be blamed for indulging in fancies and guesses. I know that some of the kinships shown by me are not very satisfactory but it is a research for truth and any and every gentleman can criticise them so that we may ultimately reach the pure truth.

But the writer of the article on 'Study of Sanskrit' gave a free rein to his imagination in suggesting the derivations of certain English words. I think his choice of words could not be more unfortunate. Some more than two hundred words in English have been shown to be closely allied to Sanskrit in Skeat's Etymological Dictionary, he could have very well taken the same and shown the motherhood of Sanskrit, if it can really be proved by the existence of a handful of words. Or, he might have reached the same conclusions if he had patiently given some time to the study of philology. But now by giving fanciful derivations of certain words he has unconsciously given a hard blow to the position of Sanskrit as the mother of, Aryan languages.

The following examples establish the truth of what I have said above:—

From Mr. Wedgewood's Etymo. Dic. P. 179. I come to know that cradle is from the same root as crate, an open case made of nods of wood watteled together L. Crates, wicker or hurdle-work crate, hurdle, grate-Dan knat copse, Gr. Klados, a shoot, twig, rod. L. Crates is from knath, to tie (that only which is tied). But the writer derives it from krida, to play on account of the similarity of the pronunciation of the two words, throwing away the whole history of the word as useless.

Child, As. Cilde is from the same root as kin and kind As. cyn=Coth kuni-O. H. G. Chunni, kind, family, race=G. kind=child. n=r, a similar interchange of n & l is seen in E. Kilderkin=Dn. Kindeken, a small cask; Ofr. aner=Fr. aller, to go. The origin is As. Cenuan, to beget, the root of which, cen or gen, is somewhat worked in the reduplicate forms, La genus, geno-Gr. genos, offspring, race—Sans. ganas.

(g=j) from gan, to beget—Gael. Gins, beget.

Ch = k is seen in numerous cases as Castrum = Cester, Kirks = Church; curl=churl, black=blatch.

(2). However Dr. Skeat does not accept this deriva-

tion. He thinks *child=cild* allied to Goth. *Kilthai*, the womb=Skt. *Jathara* for *Jatthara*, the belly, the womb.

Come.—Our friend has derived the word from agam, to come. Is there any reason and evidence for the elision of a long? Does any cognate Europ. language contain g for k? His 'Study of Sanskrit,' has not been fruitful to him, otherwise it would have suggested to him the Sanskrit, root karm, to approach, to advance to a person. In Pli and Prakrit kram—kam, kamali; he advances or approaches. For the elision of R see Muller's Pali Grammar and Cowell's. An Introduction to the Prakrit Grammar. Dr. Whitney has no doubt suggested gam, to go and not agam, to come but I think he is mistaken in so doing. Kama, the Pali and Prakrit forms of Sanskrit Kram has exactly the same sense and pronunciation while in gam, we have to reverse the meanings.

Boy.=G. Bube=Swiss Bub, Bue=Cimbr, pube, boy=L. Propus, a boy, pupa, a girl, a doll, (hedge=wood) L. Propus—pu, whence puer, reduplicated. Now pur is akin to Sanskrit putra, from Sanskrit push, to nourish, and pois, the spartan form of pais. (White's English Latin Dictionary). What a fanciful fanaticism it is to derive it from Sansk. Bala?

Blood Breed bread. The three words have been dogmatically derived from Sanskrit Vindh, to go increase. It is wrong to do so.

Blood—OE. Blod=As. Blod=Goth. Bloth=Icel. bloth; root proof seen in to blow (as a flower, bloom, from the brightness of its colour. (Annandale). New Blua is allied to Gr. Bhihen, to blow, to shine with bright colours, to flourish—L. floreo to bloom, flower, flas (that which expands, hence) a flower. Akin Sansk. Phal, to bear fruit, to fructify or better Phulla, a full blown flower, from Chull, to bloom, to open as a flower. In Hindi slang Phulla means blood.

Breed—As. Bredan, to nourish, cherish, keep warm allied to D. Bræden=C. Bruten to hatch and to E. Crew, W. Crw. Warm. Cf. Broed,=G. Bnut=E. Brood (Sanskrit). The primary meaning is that which is hatched, from the stem eno, to hatch bue (Crae) to roast. So it is probably connected with Bhri, to bear, to maintain, foster, cherish protect, take tare of, nourish.

Bread—The sense of *bread* was orig. 'a fragment, bit or broken piece.' This word does not seem to be connected with Sansk. Although E. *food*, L. *Panis*—food and Gr. Pat, to feed are derived from Sansk. *pa*, to feed, nourish, to protect.

Now I turn to show the wrongness of some of the derivations of proper names.

We know that the Sansk, word for a Turk is Turuska which has become Turukkho in Pali, would become Turukho in Prakrit and then Turk. In Abulgazi's History of the Tartars we have, on the authority of Tod, "Turk, Turshka, Taksham, or 'Taunak, filsde Ture," Tod's Rajistan P. 69 F. N. How has the writer connected it with Tarak? So far back as the 4th Century A. D. Turks were called Turushaka as is evidenced. China comes Oromp Sansk. chana (adj) clever, according to by Amarkosha. Moreover in one of the dialected of Persian Turks were cashed Tarushkas How has the writer then derived it from Taraka, when it is really given Tar, to run fast? What evidence has he got to support his derivation. It is really strange that a student of Sanskrit should forget that the very word China is used in Sanskrit Literature to denote the country inquestion. चीन चिन्नक पृषो॰ दीर्घ: is derived from chi, to collect, heap up, search, or to cover. Chinawasas means China cloth. References to this silk cloth of China are met with in the writings of Kalidas, i.e., Sukuntala, Kunwar Sambhana's Mattinadhava and then in Amarusataka. China has maintained its position in the world market up to this

time. I have consulted Apte's Sansk.-English Dictionary, the Kalpadarma, Vachaspati, Hemachandra and Amarkosha but have, nowhere found the origin of *China* in China. Would the writer explain why he has renounced the accumulated and unified opinion of the ancient lexicographers and given a new derivation without any title of evidence? *Thames* has been derived from *Tamas*, darkness. In the Century Dictionary, Volume IX, it is said to be of Celtic origin meaning 'Croad water,' There is no distant connection even between the meanings of the English and Sanskrit words in this case.

Japan—In seeking a Sanskrit derivation for this name, the winter has been led away by the similarity of pronunciation without giving any serious thought to the meanings of the words in the two languages under consideration. Japan is a cor-form of Tipangu (of Marco Polo) which in turn is corrupted from Niphon or Nippon, the Land of the Rising Sun.

Europe—The derivation of this word is purely a fabric of writer's own imagination. "It is really from Semeticereb, darkness, evening, properly sunset, the land of the setting sun.' (Century Dictionary) On Assyrian monuments, the contrast between asu (the land of) the rising sun' and erebirib, (the land of) darkness or setting sun' is frequent, These names were probably passed on by the Phænicions to the Greeks and gave rise to the names of Asia and Europe.' (Encyclopædia Britannica). What a wonder that a 'land of darkness' has been a called a 'land of light and beauty' by the writer!

Onion—has been very strangely derived from **সমহাযন**, agarhayan. Really this word is from the same. Latin root onion=or. to stir, rise, spring, as in oriens, orient, origin, order, etc. L. or=Gr. or=Sanskrit ur to go (Vedic) going or a sheep). Thus I can not underthe connection if any hardward collection blottzed and the connection if any hardward collection blottzed and the connection of the connection of

I cannot better close this criticism than by giving a short bibliography of very important books which would be of great haif to the student of comparative Philology.

- 1. Skeat's Etymological Dictionary of the English Language.
 - 2. Skeat's Principles of English Etymology.
 - 3. Wedgeword's Dictionary of English Etymology.
 - 4. Oswald's
 - 5. Murray's New English Dictionary.
 - 6. Century Dictionary.
 - 7. Bopp's Comparative Grammar.
 - 8. Schleicher's Comparative Grammar.
 - 9. Douse's Grimm's Law. A Study.
 - 10. Ellis's Asiatic Affinities of the Old Italians.
 - 11. White's Latin-English Dictionary.
 - 12. Beames's Outlines of Indian Philology.
 - 13. Beane's Comp. Grammar of the M. Aryan Languages of India.
 - 14. Hoerule's Grammar of the Gandian Languages.
 - 15. Pezzi's Aryan Philology.
 - 16. Sayce's Principles of Comparative Philology.
 - 17. Cleasby's Icelandic-English Dictionary.
 - 18. Mackay's Gælic Etymology of the Languages of Western Europe.
 - 19. Hanq's Old Land-Pahlavi Glossary.
 - 20. Minochehergi's Pahlavi, Gurati and English Dictionary.
 - 21. K. E. Kanga's Avasta-Grammar.
 - 22. Childar's Pali-English Dictionary.
 - 22. Muller's Pali Grammar.
 - 24. Etymologisches "Worterbuch der gricchischen sprache.
 - 25. Apte's Sanskrit-English Dictionary.
 - 26. Liddle and Scott's Gaeek-English Dictionary.
 - 27. Mayon's Greek for Beginners.
 - 28. Vararuch's Pnaknita-Prakasha.

Divine Wisdom.

THE VEDIC IDEALS OF BRAHMANHOOD.

UCH has been said of ancient Brahmans. The following extracts from the holy Vedas will show clearly that the term Brahman should be employed for an aristocracy of intellect and character pledged to a life of voluntary poverty and to be the guardian of the national and communal conscience. The Brahmans alone ought to be judicial officers because they are best fitted to discharge the functions peculiar to the sacred office of a judge on account of their incorruptibility and impeccability. Money is the great temptation which causes the ruin of the honesty and conscience of judicial officers. Brahmans are forbidden to grow rich and, therefore, they cannot be susceptible to the only temptation which it is in the power of the rich to offer. All unselfish work of service ought to be in the hands of Brahmans. The three greatest characters on earth are the clergyman-who ministers to the souls of the laity, the teacher—who ministers to the intellectual needs of the community—and the physician and surgeon—who, cures the physical ills of humanity. These noble functions can only be discharged by men of independent character and unfettered judgment and independence of character and independent judgment car only reside in men for whom sordid pelf and filthy lucre has no charms. What a noble ideal and what a grand conception! If such Brahmans in the West were invested with judicial powers and with powers of arbitration, the disputes between Capital and Labour would soon terminate, the antagonism of conflicting interests would be harmonised in no time and the coming catastophe and social disaster, which every man possessed of insight clearly, sees, may yet be averted.

This is your king, ye Tribesmen, Soma (the Merciful Father) is Lord and King of us the to God only.

Brahmans. (The Yajur Veda, IX, 40).

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What have (not) they friends received from thee, the
Brahmans who, faithful, rest their hopes
on Thee, O Indra?
(The Rig Veda V, 33, 12).

I (speech) make the man I love exceeding mighty, make
him a sage, a Rishi, and a BrahA Brahman is he who is
an expert in the art of eloquence.

(The Rig Veda X, 126, 5).

Better the speaking than the silent Brahman: the liberal friend outvalues him who gives not.

(The Rig Veda X, 118, 7).

The Brahman's higest heaven is where speech abideth.

(The Yajur Veda, XX III, 62).

Speech hath been measured out in four divisions, the Brahmans who have wisdom comprehend them.

(The Attarwa Veda, 11, 1, 27).

As Heaven and Earth are not afraid, And never suffer loss or harm, Even so, my spirit, fear not thou. As Day and Night are not afraid, nor ever suffer loss or harm, Even so, my spirit, fear not thou. As Brahmanhood and Princely Power fear not, nor suffer loss or harm, Even so, my spirit, fear not thou. As Truth and Law have no fear Nor even suffer loss or harm, Even so, my spirit fear not; thou. As What Hath Been and What shall Be fear not, nor suffer loss or harmeven so, my spirit, fear not thuo.

(The Atharva Veda, II, XV).

When friendly Brahmans associate together and render unselfish service (to humanity) with mental impulses which the heart hath fashioned, they leave one far behind

through their attainments, and some who count as Brahmans wander elsewhere. These men who step not bar and move not forward, nor Brahman nor preparers of libations, Having attained to Vak (speech) in sinful fashion spin out their thread in ignorance like female weavers. All friends are joyful in the friend who cometh in triumph, having conquered in assembly. He is their blame-averter, food-provider, prepared is he and fit for deed of vigour. (The Rig Veda, X, 71, 8, 9, 16).

With Soma as their Sovran Lord the plants hold colloquy and say, O King, we save from death the man whose cure a Brahman undertakes. (The Rig Veda, X, 97, 22.)

He who gives light and heat to bright forces of nature,

A True Brahman is to be conversant with the Physical Sciences.

Born ere the forces—to Him—to Him. the Bright, the Holy One, be reverence!

Thus spoke these forces at first....The Brahman who may know Thee thus shall be possessed of a knowledge of natural sciences (lit shall have the natural forces under his control.

(The Yajur Veda, XXXI, 20, 4).

In his own house he dwells in peace and comfort! to him for ever holy food flows richly.

Duty of Kings and Householders to Honor Brahmans and to bestow gifts upon them.

To him the people with free will pay homage—the king with whom the Brahman hath precedence. He, un-

opposed, is, master of the riches of his own subjects and of hostile people. The cosmic forces uphold that king with their protection who helps the Brahman when he seeks his favour.

(The Rig Veda, IV, 50, 8, 9).

(Surely he who does not patronise science and art cannot expect prosperity that comes from the application of scientic methods to the exploitation of natural resources.—Ed.

If a hundred other Brahmans beg the cow of him who owneth her, The learned have said, she, verily belongs to CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

him who knows the truth. Whoso to others, not to him who has this knowledge, gives the cow, earth with the cosmic forces, is hard for him to win and rest upon.

(The Atharva Veda, XII, 4, 22, 23).

He who hath given a cow unto the Brahmans winneth all the worlds for Right is firmly is set in her, devotion, and religious zeal.

(The Atharva Veda, X, 16, 37).

(The Atharva Veda, V, 19, 6, 8, 9).

(All schools, colleges, laboratories and other sorts of endowments consecrated to learning are inviolable, exempt from texation and from forfeiture by the State. If a prince lays his hands upon them, he courts his ruin.—*Editor*).

Ancient Aryan Civilization and Culture.

ADMINISTRATION OF JUSTICE IN ANCIENT INDIA.

The following extracts from the Shukra Niti, Chapter IV, Section V, show that in ancient times the system of judicial administration was highly elaborate. There was a regular code of Procedure. plaints, depositions and evidence were recorded. There were lawyers as in modern times with this difference, however, that they were expected to know not only the law but also the Dharma. Their duty it was to assist the presiding judge—not to lead him astray.

The Time for Holding and Smriti in the morning.

307

107—108. But for cases of murder, thieving, robberies, felonies, there is no fixed time. These should be adjudicated at once.

109—111. Seeing the king seated on throne together with his ministers, the plaintiff should go to him after carefully considering or writing out what he has to inform or what has been injured by somebody.

112. He should bend low and submit his petition by folding his hands in submission.

Preliminary hearing.

Preliminary hearing.

him duly should first console and appease him and then commence the trial (discharge his duty).

115—117. He should then inquire of the plaintiff standing before him submissively 'what is your business? what is your grief? Do not be afraid. By which ruffian, when and under what circumstances have you been oppressed?

118. Having thus interrogated him the king should hear what when says, University Haridwar Collection. Digitized by S3 Foundation USA

- The statement of the complainant to be recorded in the court language.

 The statement of the complainant to be recorded in the court language.

 The statement of the prevalent.
- 120—121. The clerk who writes anything different from what is said by the plaintiff and the defendant should be chastised by the king boldly as a thief.
- 122. The councillors should not speak or accept what has been thus (wrongly) written.
- 123. The king should punish like thieves those persons who extort written statements from anybody.
- 124. In the absence of the king the chief justice should put these questions.

 The Chief Justice.
- 125—126 The Pradvivaka is so called because he asks questions (and is therefore Prat) and analyses cases, judges disputes or states what should be done and what not (and is therefore Vivaka).
- False cases not to be self fabricate a false case, nor even his officers.
- 131—132. The king should not through passion, greed, anger or his own information try cases that have not been presented for judgment.
- offences cognizable by (misdemeanour) Aparadhas, felonies and cases in which the king himself is a party, on hearing of these through Suchakas, Flatterers and Stobhakas.
- 135—136. A Stobhaka is he who not appointed by the king, gives first information of a crime, for the sake of money—a conduct cen-

requiring all the tact, goodness and strength of character one can command, and cannot be learnt without a full forty years' experience of the world.

In the former days in India, the Guru and the Maulvi were almost universally men with grey hair. Even in our own days, the professors and teachers most loved and respected by the students were all old. They were never known to play with the boys nor to be too strict to them; and so there was never any act of general insubordination or disrespect done in their time. Rather they were loved, feared and respected by their pupils. They treated them as their parents and guardians, and were in return shown a truly filial love and reverence.

What has been written above applies to the Superintendents of Boarding Houses as well as to the teachers. It holds good in the other human institutions also. Anarchy and strikes are almost everywhere traceable to some hasty action of a young officer, Governor or administrator.

Thus it is of the utmost importance that we should have in the teaching staff of our Schools, Colleges and Universities, men of the right stamp, whose age should be a guarantee for their being possessed of the necessary moral qualifications.

The employment of old men as teachers is often objected to on the ground that they have no energy left in them. But not much energy is required in teaching, and as much as is required is generally possessed by men between forty and sixty. Then again it may be argued that old teachers cannot and will not join the games, and without this the boys will not take part in them. But the latter part of the argument is fallacious. Besides if games be made a compulsory part of their studies, the danger will have gone. Or a games and gymnastic instructor may be engaged to make up for the lads. Considerations like these are quite insig-

nificart in comparison with the others of a graver kind which are detailed above.

The other very important matter requiring urgent attention is the public life which our students of the present day lead. It is very essential that the students be discouraged from taking anv active part in the political or other kindrel movements of the day. The subject has again and again come before our leaders, but it is simply strange that it has been decided in quite a different way. The example of the West has led them fairly be to arrive at such a decision. But it might asked if the west is infallible Is the suffragette "hooliganism" not a standing disgrace to the western culture and civilization, and to the western womanhood? Is such a state of afairs desirable in India, or endurable? Is it at all consonant with the Hindu ideal of womanhood? If not, then surely the question now under consideration should also be reconsidered, the roughly sifted and critically examined before a final decision be arrived at That a certain class of people have a different attitude towards it is no reason why that attitude should be blindly adopted.

Univer-We are all eager to establish a Hindu sity. Why? Why not have a Christian University? Why not join with our Muhammadan brotheren in their previously launched scheme of a Muhammadan University, seeing that it is as much a purely Indian enterprise? Or why not be content with our present tholic" Universities? Most probably because we want to set up before our future generation the pure Hindu ideals, which we consider to be quite different from but infinitely superior to the western ideals and to be the only ones suited to the Hindus. If this is the idea then certainly we must first see what the ideal of a Hindu student is and then consider if it is not the best ideal, and when we have known that it is hest we must at once adopt and follow it.

We all know very well that according to the Hindus scriptures, the student should lead the life of Brahmchari at his Guru's house (the teaching and Residential university), quite away from the Grehasthya (household life) and the turmoils of the public life. His only work is to imbibe and store in all the knowledge he can, and only after the twenty-fifth year of his age should he think of entering the worldly life. Till then he has no voice in the household, much less in the business of the state or the society. He is considered to be too young and too inexperienced for it. The only rule of conduct for him is this:—

मात पिता गुरु प्रभु की बानी। बिनाते बिचार करिम ग्रुभ जानी॥

In order to realize the correctness of this ideal, we have but to remember that as a matter of fact it is too early for the young men to form any judgment worthy of the name. They are as yet students, and their judgments vary with the books they read. They read of electricity and its wonders, and begin to think that there can be no God but electricity. They read chemistry and imagine that they can create a world of their own by combining the elements in their laboratory. They study Berkeley and believe there is " matter." They read Mill and consider that there can be no better motives in this world for doing things than selfish "utility." In fact so long as they are still at school they are hardly able to have a comprehensive grasp of all that they have read, in all its bearings. Much less can they form a judgment upon the relations of the outer world with their book learning. A good deal of experience is required to teach them that there are more things in this world than are dreamt of in their philosophy. In the world of actions their judgments are much more immature. They are quite incapable to pass before their minds sufficiently vividly the pros and cons of their acts.

Just look at some of the shocking deeds and anarchical crimes of some of our college and school boys. They themselves paid the penalty and their acts necessitated the adoption by the Government of repressive measures of extreme severity. Now these acts were the results either of their own convictions or of abetment by others. In both the cases, the necessary inference is that they were too unwise to know what they were doing. Had they been kept under proper check and control and discouraged from taking part in the politics, the trouble would never have arisen.

Likewise the revolts of some of the youngmen against their parents in social and religious matters, are other instances in point. Besides the possibility of their views being not correct, there is the actual moral mischief that is done in disobeying and displeasing their elders.

The collapse of the Swadeshi movement was due chiefly to the fact that its most enthusiastic supporters were students.

A good deal is now-a-days said about the right of forming and having private judgments. But this does not mean that every youth should be allowed to work upon them, or that he should be given the right of forcing his immature views upon others. Their private judgments if expressed in the course of a debate in the school literary society, have no more than an academical value; and so they should be restricted to the school. In the assembly of the elders they count. for nothing.

Some men seem to argue that if the students are stopped from taking any part in the movements of the day, they will have no education in practical politics and sociology. But, in the first place, if our students are otherwise learned and intelligent, they will very easily and speedily pick up the essentials of these arts; and in the second, the best education in such matters is in the case of young men to be mere listeners to and look-

ers on, for when the time arrives they will come out in the arena with more than ordinary ability and vigour.

So not only should the employment of the students in national demonstrations or as volunteers be discouraged, but also should they be disallowed from appearing in the public on the platform or through the press in order to preach their boyish gospels. Is it not a very funny and ridiculous sight to find the examinees openly and publicly finding fault with their examiners or the papers set by them? Should the examinations be conducted and questions asked according to the likings and wishes of the candidates? If an examiner has erred, it is for the University to mend or for the teachers to point out the error to the University. The students should have no voice in the matter. They must submit. No countenance should be given either by the parents or teachers to this spirit of self-conceit in the students. If they have any real grievance, let them approach the authorities with a properly worded petition having the recommendations of the teachers or the parents endorsed thereon. But never should the students be allowed to form the opposition party of an educational democracy.

What have been been a second

Ancient Schools of Will.

(BY LEUTOVLOTOVASTIKI, ESQ., POLISH PILOSOPHER, PATRIOT AND SAINT.)

(Translated from the French).

TT.

evil which man and the universe suffer are necessary, he does not believe that the way to happiness may be the destruction of the individuality and his identification with a unique reality. He wills to triumph over ill by self-restraint; he wills also to see eternal happiness in all that he loves. He feels himself capable of loving all beings and unable to enjoy each happiness so much because of the existence of the sufferings of others. This is not the isolation which satisfies. He wants to transform earth into Heaven and to see the arrival of the reign of Good, in which all those who wish to participate will be perfectly happy without wishing to isolate himself. He wants to augment his forces for social action and for the voluntary union of individual happiness and freedom.

The Samadhi may not be a solution for him, because he does not at all desire the annihilation of his personality. On the contrary he aspires to the miraculous power of the free personality which have attained a perfect life.

Are there those who say that the Christian can learn nothing from the secular experience of the Raja Yogi? No, because it is certain that the Yogi has at least a great advantage in that the Christian mysteries have been private (unknown to him): a perfect health which permits to him who possesses it better employment of his physical forces in the service of others. It may be then less useful for verifying with the aid of all the means of occidental science, the teaching of the Hath Yoga, for rendering an account up to the point at which it is possible and desir-

able to imitate the Hindus in their art of submitting to their consciences their physiological functions. Besides the exercises of retained respiration, they give themselves up to numerous physical exercises which could easily be transformed to our use by adapting them to divers ends which we shall propose. The Hindus will themselves to lose the consciousness of their personalities and they have found the means. These means will, on the contrary, aid in exalting the force of personality, once we are able to account for, by experience of the relation between body and soul and the means of submitting each to the other. Considered in themselves the Hindu theories upon the physiological results obtained may be false, and nevertheless their experience is useful, just as certain theories of the alchemists were false, yet contained the principal material of modern chemistry. And just as scientific chemistry was evolved from alchemy, so the new physiology has emanated from the Yoga of the Hindus.

Western physiology chiefly deals with normal functions and with morbid or involuntary anomalies. Hindus teach us how to influence the normal functions by the will, then, how they can produce those anomalies which alone are not maladies but which aid certain individuals to outstrip the general evolution and give us those ideas of power which will enable us to acquire their humanity in the distant future. The limitation of the influx of nourishment into the human organism, holding in check of respiration, of the circulation of the blood, and the movements of the heart enable the Hindus to annihilate individual thought, but may inversely serve to intensify that activity, as the same object often serves to produce opposite effects. So the same gas which produces patal explosions in mines, may be employed by human industry to put a motor in motion. That is why it is desirable that a number of Europeans, without renouncing in any way the fruits of their civilisation, should experience the exercises of the Hindu Yoga, for the enrichment of their

proper observation. Already, during the last few years, we have been enabled to see the rediscovery, a great reinforcement of actual science, of certain truths, that have been a sign of the Hindu Yoga for thousands of years, such as total abstinence from alcohol and meat, if they wish to lead a spiritual life and enjoy intellectual simplicity. It has necessitated in the occident an immense social movement, of thousands of clinical observations and chemical analyses, to verify a collective intuition, and this without any scientific discussion by those ascetics who have lived for thousands of years on the southern slopes of the Himalayas. They commenced also, with a therapeutic object to recommend in the occident, deep restrained, and rythmic breathing and alternative respiration through the right and left nostrils.

But European science is not yet anxious to know that which happens in the organism of the Yogi who entirely arrests his respiration and the beatings of his heart. There is there material for numerous researches which would profit our individual and social hygiene.

As to the spiritual exercises of the Yogi, they are not necessarily binding upon the metaphysical pantheist. Much can be gained by trying, and for that reason it is desirable that occidental psychologists should visit the Indies to study the system of the Yogis, without sacrificing-in the meantime-any of that spiritualistic conscience which has awakened in us the idea of the Christian revelation. Unhappily the Europeans who study the Yoga are recruited from amongst those persons who have pantheistic tendencies, materialist or idealist, of that sort which impresses on the Hindus, that their religious conception is inferior to ours, instead of applying their psychophysical experiences to our modern wants, which demand an intensity of life always believing, and a liberty which may not conciliate with any form of pantheism. Certain prejudices hinder religious spirits in their study of this school of the pagans, but they demand of those pagans their secrets of longevity, of health and of mental and moral equilibrium. The Yogi is also suspected by many of dealings in sorcery and magic. If we can overcome these prejudices, there is no doubt that these discoveries of the ancient are of first and pressing importance to our civilization. Certain savants think that the pressing need of civilisation is the observation of material phenomena and to do this some even risk their lives in attempts to gain the terrestrial Poles. Other savants consider social evolution of greater importance, especially where it concerns the spiritual progress of the Aryan race from Vedic times and this in a creed which risks both body and soul to attain self-mastery—a task which is infinitely more important than the discovery of the North or South Pole.

It is probable that a systematic synthesis of oriental experience and our own occidental experience will bring about a transformation of humanity, even as foretold by religious prophets and seers. The wisdom of the Yogis has not led to a more complete organisation than that which we have in the Christian Church and in the sects to which it has given birth. The great Saints of the church, true to their convictions, performed miracles, although ignorant of the causes, and similarly we have not always regarded as miracles such isolated facts, miraculous in effect, as the liberation of France by Joan of Arc in the fifteenth century or that of Poland in the 17th century by Kordecki and Cizarnecki, the defenders of Czestochowa. Miracles are not exclusively a product of ancient times where the verification of facts is difficult. As an example of the 19th century, all France went on pilgrimage of grace to the village of Ars at the bidding of a poor ignorant priest. But the greatest miracle of all is perhaps the existence and progress of the church herself, inspite of the notorious imperfection of the immense majority of her followers. Leave aside all discussion of dogmas: people are swayed by moral force, and perhaps the serious study of a work of the will, without demanding practical indications with which the history of the Church provides us, will manifest itself in the desire for voluntary

association which always exists between human individuals.

There is in the fact of his secular existence a great sign in favour of the theory and practice of the education of the will. The study of the influence of the Church upon individuals, and of the results obtained in what are called religious orders or congregations present no difficulty to any one, because those who gave to the Church their sanctity and their miraculous power, have not made any mystery of the means by which they seek to attain perfection. These means are essentially different from those of the Yoga. The Yogi commences by training his body and his thoughts and he believes that all the results which are obtained depend on proper efforts. The Christian saint is in accord with the Yogi in mortification, such as by the restriction of appetites and of physical needs, but while one neglects absolutely all positive and systematic physical exercise, the other finds therein a source of spiritual force, outside and beneath himself. His great means of attaining is expressed in the word "Sacrament" and it is a conception absolutely unknown to the Yogi. All sacrament is an outward sign of an inward and spiritual grace and a material means of obtaining the same, he acknowledges a supreme and invisible chief of humanity, which the Church venerates in Christ. Hindus, it is true, have always believed that a material object could be impregnated with spiritual force. conviction is the base of the magic. That which is new in the sacraments is that all spiritual forces are attributes of being, to which he submits absolutely. And that which is yet original and at the same time incredible, in the theory of the sacraments, is that this Supreme Being, inconceivaable to our intelligence, and the source of all the fountains of grace utilised for humanity, has given to us also in the sacraments, a means which, entirely dependent on the will, is not less infallible as a means of attaining grace; their effects produce a regular and foreseen manner,

notwithstanding their supernatural character. sacraments may be compared to canals, distributing the divine force to the will. They are always at our disposition and bring to us also a regular and systematic method of obtaining all necessary and desirable grace. To pass from the Hindu to the Christian system, we must work a reform analogous to that of substituting electricity of the air for the motive force of railways. ordinary locomotives work themselves and form in themselves the force necessary for traction, under the incessant care of the driver. Electric trains derive all necessary energy by a system of conduits, aligned on a "foyer," which carry the force to and above all necessary points. This "fover" is not necessarily sustenance for human work, as for example the force derived from a waterfall. While the Yogi produces by his exercises the force which he needs, the Christian saint appeals to those on high: it is sufficient for him to establish communication with the source from whence power springs, and the grace comes The means of establishing this communication are clearly indicated in rules, which he is free to apply at will. It is in the application of these rules which reward his efforts, and the effect is then in proportion to the force dispensed, unless by grace we receive more than we have merited. They are not only for exceptional men, for ascetics who renounce the vulgar life that they might participate in the benefits of grace, but for those millions who retain all the advantages and drawbacks of active life. A simple rite, Baptism, suffices to introduce a new member into the society, and to establish between him and Christ the communication necessary at that moment and for ever The most humble believer, and even an unbeliever. may create this spiritual and supernatural bond, in the love of a man for the Saviour of the World, who will support him through terrestrial life and carry him to life eternal. The Christian on this point has no doubt; the grace asked for will be given. Christ will never refuse a suppliant. If however a Christian is one salawaten saithful

and commits mortal sin it is possible to re-establish communication with the source of grace through another marvellous sacrament-Penitence. The individual will is found here more than in many another religion: the limitation of mortal sin has nothing objective, and the evidence of the conscience is the sole judge. Contrition or sorrow, which is a condition of the absolution of sin requires a personal decision on the nature of the act which is confessed. Any such decision is evidently an exercise of the will. If one such expresses remorse for his actions and promises to improve his conduct, he engages to do so in the presence of a visible representation of his Saviour. This resolution and this engagement strengthen the will, but that which is most remarkable in the sacrament of penitence, is that according to the conditions, the penitent receives freely, without merit on his part, justification by faith and absolution of his sins. This absolution, agreeably to the faith of the penitent believer, is the annihilation of self and the negation of Karma. It satisfies God, if the conscience is satisfied, that is to say if true contrition exists. Then, always proportionately or aggreeably to the faith of the believer, past faults produce no effects. scruples are annihilated, the sinner commences a new life, in which he may never sin, and he has no morbid preoccupation with that which is past. Psychology, in this way, does not decide if this suspension of causality is really possible. That which is of greater importance is that the Church has in its power this remission of sins, a power in direct opposition to the conceptions of the Hindus, the Chinese and the Jews who believe in an inexorable and avenging justice. Psychology has not decided whether these dogmas are true or false, and good logic cannot take these questions into the domain of objective proof, nor state the probability of correctness. When the faith in the suppression of the consequences of a human act is anything but absurd it may be truth. chologically it conceals a great cause of superstition and creates a new force in giving to the individual the certainty

of breaking entirely with his past, and this certainty is a great power for education in the Church.

When we observe these effects throughout the centuries on millions of individuals, and when we compare the productive spring of enlivened generations of this faith, with the passivity of peoples impressed with the idea of fatality, we arrive at a historic verification of social importance compared with two opposite convictions; verification which may stand for objective confirmation; they are not cheated who have acted in conformity with this faith! This confirmation is not always a positive proof of truth, unless we accept as a universal axiom, that that which is false, may never be in a continuous and permanent manner, a source of moral force. Suppose in the meantime a time when an avenging and implacable justice truly dominates the human life—an idea of the ancients; those who are free from the fascination of this idea will imagine themselves to be in possession of an enormous advantage over those who resist eternal down which is the result of past sins without ever having complete liberty. It is through this faith in the remission of sins that we arrive at the idea of liberty which is an active force and which gives to those who believe in the force-to them sufficient—this abolition of the effects of sin. If the unanimous expression of those who believe that this remission of sins makes them stronger than those whose faith is centered on the immobility of past effects, they prove by their own success the truth of their faith; convincing proof not only to themselves, but also for those impartial investigators of the moral force which gives the faith, provided that the investigator has metaphysical reasons for admitting that truth alone may be a source of permanent moral force. There is also an indirect proof, of which the practical catholic has no need, in the other sacrament which gives immediate certitude; to hold direct communion with Christ, whose body he believes to be present in the Eucharist. Hindus have often

discussed this "cannibalism" of the Christians: Dayanand Saraswati and Vivekananda reproached us with eating the body of our Saviour. These criticisms prove only that those who make them do not understand the true attitude of belief in the fact of the Eucharist. The object of the sacrament is the institution of a direct and personal relation between man and Christ; now man during his terrestrial life is constantly influenced by his body, and all complete action between men implies the participation of the body. It is necessary then, for the penetration of Christ into humanity, that he should be able to act not only spiritually on the soul, but also corporally through a material object, which is done by making this use of his body, inasmuch as it is the immediate instrument of his soul. The human body exists by nourishment: for the spiritual transformation it is made a supernatural canal. By the marvellous act of consecration according to the Catholic faith, the bread undergoes transsubstantiation which makes it an immediate instrument of the will of Christ, and by that the bread becomes the body of Christ, in the same manner that all immediate instrumentality of the will of a soul, becomes part of the body. But that which is important in the Eucharist, for the psychology of the will, is not the metaphysical question of knowing if and how the transubstantiation is a fact, inasmuch as we cannot objectively demonstrate either the fact or the contrary. The Church herself testifies a great prudence in this matter; for to guarantee that faith against all objective investigation which might affright, she neither affirms nor admits any change in the phenomenal world, which corresponds to metaphysical transubstantiation.

That which is interesting above all psychology, is the faith of belief in the presence of Christ in the Eucharist, and the effects of this faith on the will of the faithful. He who can believe in a living faith, in a being infinitely more powerful than himself, substantially present in his own body, is certainly sensible of the growth of his powers by the effect of that belief. The faithful have always the right

of affirming, that it has always been impossible to propogate universally the faith in the real presence of Christ in the Eucharist, except there is there the body of subjective illusion.

For, to him, it corresponds to the supreme reality, and he resists the immediate effects which might cause him to doubt. If any doubt survive, he submits himself to the present saviour and his doubts vanish. He asks for light and he obtains it; he asks for strength and he receives it. It is impossible to appreciate the influence of the church, if we do not give an account of this intimate communication, if one may speak psychophysically, of the perfectly free man with a being who is infinitely his superior.

Saint Theresa, in saying that the communion of the faithful with Christ in the Eucharist is more intimate that that of the apostles of Galilee themselves with the historic Christ, did nothing but express a common sentiment, to all those who have seriously proved the effects of that sacrament. The historic Christ was not accessible when he so willed it, and he worked for faith; the Christ of the Eucharist is present to all those who invoke him, he works through all, and all minds which receive it. Each can attain when he wishes the union of the Spirit of Christ with his own spirit, and the incorporation of the body of Christ with his own body.

What I Heard and Saw of Swami Dayananda Saraswati and Learnt from him.

(BY RAI SAHIB CHANDIKA PRASAD TRIPATHI).

WAMI Dayanand Saraswati was one of the greatest men of our age. As a selfless patriot he consecrated his life to the good of the world. To appreciate his work we should have a sketch of the conditions prevailing in India at the time he appeared on the stage. At one time India was the greatest among the nations of the world. The revolving wheel of fortune, however, brought India down to the lowest point on the material side of life. We have for some centuries been under the lowest conditions prevailing in the world. During the Mahomedan rule in India we lost almost all that we formerly possessed and our social as well as religious conditions were anything but healthy at the time Swami Dayanand Saraswati began his work. With such conditions we were at the point of losing our national heritage altogether, as the various Christian Missions working in India were playing havoc among what was left of Hinduism. Our young men educated in Mission Institutions were turned out as antagonists of their own Hinduism, if not as actual converts to Christianity. The education given in the English schools and colleges conducted by these Missions included one hour for the teaching of the Christian Bible and the reading books taught there

By this remark I do not depreciate the educational work which Christian Missions have been doing in India. I should admire it the more if it had purely educational work without mixing up the propaganda of christianizing India. The merits of Hinduism are being gradually known in Europe and America and a fatal blow to this religion would have seriously affected the progress of the world in conserving the essentials of life which Hinduism has so largely done in its ancient literature and in the life of the people.

cravings. Leaving semi-civilized Asia out of consideration for the present and turning our gaze to Europe alone, the boasted seat of learning and advancement, we find quite a chaotic state of society there. Europe is proud of its thinkers and workers; statesmen and warriors; of its scientists and philosophers. It believes in the theory of human progress, the evolution of all that is good and noble in arts and sciences, in society and morals. It thinks that the position it now occupies has been unsurpassed. Mankind was never advanced so much physically, intellectually, morally or spiritually. The barbarism of the pre-historic times developed into the enlightenment of the Middle Ages and still further until it reached its culminating point, its climax in the present day civilization and culture, wherein hate has given place to love, selfishness to utilitarianism, greed to charity and ignorance to knowledge. But below this gloss and glamour, this show of comfort and luxury, we see the human society suffering from a plethora of ills. The degradation and dissipation and misery it has reached is simply indescribable. articulate few may speak what they like about the luxuries and comforts which they enjoy and the progress they have made in all the departments of human activity; but the fact remains undisputed, that the majority of mankind, the masses, the real backbone of society are plunged in deep misery and unhappiness. Otherwise how to explain these every day strikes and 'locks up,' revolutions and insurrections, appeal to the arbitrament of fire and sword. The rise of anarchism and nihilism, socialism and 'labourism,' inspite of all legislative measures passed after lengthy discussions and due deliberation in the legislative assemblies of European nations to check misery and bring health and contentment to all, vividly show that they touch not the real plague-spot. The interference of the state to check one evil brings forth a hundred others still worse, which in their turn lead to thousands and so on, till the administrative machinery becomes so complex and burdensome that by

the sheer weight of its own parts it crumbles to pieces. But why all this? In the words of the author of "The Laws of Manu," because of the change of the spirit, from humanism to egoism. Humanity yearns for happiness. But happiness, like knowledge, is a thing which increases only by being given to others. What happiness can the wretch enjoy who being conceited of his own power and wealth, becomes quite oblivious of others' interests; protects himself in water-tight compart nents from the sight of his brethern steeped in ignorance and a prey to a thousand and one kind of ills. But the modern spirit is egoistic. Hence we see that everybody intent on adding to his own joys and comforts, makes the rest of his fellow beings unhappy. When so many forces join hands to make one miserable, his single-handed efforts make his life enjoyable. And what is true of one is true of all. The one great lesson which the ancient law giver impresses on the minds of his readers is to carry out all actions in the right spirit of self-sacrifice love, devotion and self-surrender, not for the sake of individual self, but for the common weal. If every one were to act in this spirit, it would indeed be a marvel why anybody should be unhappy. When every soul, in this world would feel happy only through the happines of others, then one blind self here and there will not be allowed to have his ignorance run riot, which alone is the cause of all kinds of miseries, but the sympathy and love of his fellow-beings would lead him on to the path of rectitude and bliss. But this spirit of sacrifice and love can only be the possession of him who knows the knowledge of the Self, the अध्यात्म विद्या, the knowledge which gives him a true insight into the purpose of this universe, which tells him of the relationship between the self and its environments, of the interplay between Self and Self, between Self and Matter, between Self and God. This is the only science, the royal science. "The other sciences and arts and learnings all exist, and also feel objects that they deal with and partly know the

But they do not know themselves. And knowing not themselves, they do not know the relationships existing betwixt themselves of each one to the others, and betwixt the various objects that they deal with respectively. And thus they do not know even their special objects wholly. Because all sciences and arts and crafts exist but for the sake of the Self, for the use and service of life, therefore the Science of the self alone, knowing itself, knows all the others in their very essence, and can set to each its due proportion to the rest; and so make all harmonious and fruitful. It is now being recognised, even quite generally, that the roots of all the most concretely physical Sciences are lost in metaphysics, and can be found only by diligent searching there......Because it is the King of Sciences, it is the holy Science that all true Kings should know, and all men ruling over other men should learn assiduously, if they would govern well and win the love of men and gods here and hereafter, and happiness on earth and in high heaven." Manu says :-

संनापत्यं च राज्यं च दाडेनतृत्वमेव च। सर्वजोकाधिपत्यं च वेदरास्त्र विदर्दति॥

Only he knows the science of the true and all embracing knowledge, only he deserves to be the leader of armies, the weilder of the Rod of Justice, the King of men, the Suzerain and Overlord of Kings.

All the laws of Manu, his teachings, his philosophy are directed towards this end, the attainment of the Science of Self, through which only real happiness is possible. And before we can fully appreciate the methods which Manu enjoins to be employed for this end, we must have a clear notion of what his Theory of Life is. This may be summed up in two words *Pravrtti*, the putting on by the spirit of a body of matter, i. e., the coming outwards of the spirit and *Nivrtti*, the putting off that body through its return within itself. Says Manu:—

"The activity dealt with by the scriptures is of two kinds: Pursuit of prosperity and pleasure, and Renunciation and retirement from these, leading to the highest good.

the bliss than which there is no greater. Action done for one's own sake, out of the wish for personal joys in this and the other world, is of the former kind. Action done without such desire, with unselfish desire for the good of others, and with such conscious and deliberate purpose, and not merely out of instinctive goodness, is of the latter kind. Pursuing the course of the former, the embodied self may attain to the joys of the Lords of Nature among whom sense—pleasures are keenest, so that they think not of liberation. Pursuing the latter he crosses beyond the regions of the five elements.

latter is only jossible when the Self has The passed through the former. Hence for real happiness to be appreciated both are essential. The path of pursuit is not to be despised, but is to be judiciously and diligently followed by all who would enter the nivrtti marg. The only thing necessary is that one must be able to maintain due proportion between its three branches, i. e., Dharma, wealth and desire. In order to satisfy desires there must be means for so doing, and wealth is the chief of these. But one desire gratified leads to another and thus endless craving for the satiation of desires is never silenced, unless we know where to stop, and this is only possible by the help of Dharma. Thus alone the gratification of desires can give any happiness. Hence it is that Manu lays great stress on maintaining due proportion, an equilibrium between धर्म, अर्थ and काम, by all those who want to follow the Path of Pursuit. So that we may be fully able to appreciate the happiness which is to accrue from following the Path of Renunciation, we must have first passed through the Path of Pursuit with its admixture of pleasure and pain. But we are not to give ourselves blindly to hedonistic pleasures, for such a course of action will lead us away and still further away from the nivrtti marg and hence bliss supreme. As long as we are on the Path of Pursuit, we must go on enjoying the attendent pleasures, never forgetting, however, that this is not the end but simply the means to purer pleasures and serener delights. This, in a few words, is Manu's theory of Life, which the author has dealt with so forcibly and beautifully. And how to translate this theory into action. The methods are quite simple and practicable, and we shall come to these anon.

The scheme of life expounded by Manu is not only suited for an earlier stage of human progress or for a particular kind of people, but as Babu Bhagwan Das shows conclusively, is applicable in its entirety to the regulation of the modern society with all its evolutionary civilization, in fact that is the only possible solution of the present day problems which are agitating the human mind. He then proceeds to make a list of these problems which are, struggle between Capital and Labour; regulation of population, defining the rights and duties of the sexes; problems of sanitation and education, of the rights of man individually and socially. But does Manu deal with these problems and are his methods any better than those of others? Manu's classification of these is based upon the psycho-physical constitution of human beings. By nature of this psycho-physical constitution every human being begins life as an individual with an increasingly separative sense of egoism. This, generally speaking, grows for, and attains its culmination at the end of the first quarter of the normal Then, because of the same constitution the individual becomes a family. He now begins, in turn, to think for others; he finds with growing intensity of realization, that he is not only an individual among individual, but that he is also a family and his family stands in a relation of organic interdependence with other individuals and families i. e., he is also a community, a society, a nation. By a further growth along these lines, he finds that his nation or country is interdependent with many other countries and nations: briefly he finds out that he is the whole human Race. egoistic tendencies which had so long kept his vision confined to a narrower circle of self, now begin to give way and he begins to regard the whole wide world as his kith and kin. Finally he realizes that he is even more than the race. His vision is not to be restricted by anything limited. He must realize, nay feel, the real aim of human existence and feeling it must attain the end. All these four periods of human life last, roughly speaking, one quarter of a century each, *i. e.*, one-fourth the span of human life.

These are psychologically and universally the four 'orders' (or ashrams), in which Manu divides the human The problems connected with the best and most perfect accomplishment of the first quarter of life—in its relation to and as a preparation for the other three—are the problems of education, in all its departments, Pedagogics in They belong to the the most comprehensive sense. student order (Brahmcharya Ashram) and are to be dealt with by the teaching caste or class (Brahmana) principally. (2). Those connected with the fulfilling of the needs of the second quarter, are the problems of domesticity, subservient population and sanitation and as They belong to the these all questions of economics. Householder-order (Grahstha Ashrama) and are to be dealt with by the merchant caste or class (Vaishya) principally. Those connected with the third quarter may from one standpoint be said to be the problems of administration and forms of Government. They belong to the service order (Vanprastha Ashrama) and are to be dealt with by the warrior caste or class (Kshattriya) principally. (4). Those fourth and last quarter of life, connected with the are the problems of Religion in the sense of superphysical developments and experiences and ultimately of the life of spirituality proper. They belong to the ascetic order (Sanyas Ashrama) and are to be dealt with by all those of three twice born castes or c'asses who develop sufficiently to be able to take the third birth of Initiation into the high mysteries. The manual labor caste (Shudra) subserves the physical side of all three. This shows that all men, all over the earth, naturally fall into one or other of

these four classes according to their inner and outer characteristics.

Thus for Manu all human affairs become grouped under the four orders and four castes.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा। एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः॥ ब्राह्मणः चत्रियो वैश्यस्त्रयो वर्णा द्विजातयः। चतुर्थ पक्षजातिस्तु शुद्रो नास्ति तु पंचमः॥

The four Ashramas are those of the student, the house holder, the forest dweller and the ascetic who has renounced the world. And all these four arise from the householder; (that is to say from the peculiar sex-constitution of the present-day man).

The four castes are the three sub-divisions of the twiceborn, viz., Teacher, Warrior, and Merchant, and the once born Laborer (Brahmana, Kshattriya, Vaishya and Shudra); and there is indeed no fifth anywhere.

Such is the Varan Ashrama Dharma of Manu, whose remnants in the most degraded form we find in the Modern Hindu society. Surely the stream is purer when it is nearer to its source, but further it moves, it begins to be effected by the soil it flows upon, the winds that blow over it and the minor streams that add their waters into it, until when falling into the ocean it becomes well nigh impossible to say whether these muddy and turbid waters represent the same Bhagirthi which we see issuing from Gangotri or a little further off near Haridwar. Similar has been the case with the stream of Vedic civilization and culture In the Vedic period represented by कृत्युग when nearer the spring, it was limpid, unsullied, rejuvenating and inspiring, as is amply demonstrated by the lives during those times. But after a lapse of so many centuries—so much away from the source-if we turn our eyes towards the modern Hindu, the degenerate custodian of that hoary wisdom, ah! what a contrast. The one strong and healthy possessor of spotless character and noble physique; inspired with high purpose and firm resolve; leading a life of healthy ambition and innocent ease; basking in the sunshine of intellectual freedom and uplifting philosophy; grasping the true aim of human existence and striving hard for its attainment,-while the other weak and emaciated degenerate and ignoble; without any purpose and any ideal; possessor of a fatalistic and pessimistic inertia; moral and intellectual slave of the powers of ignorance; grovelling in the dark to eke out a miserable existence and looking forward towards Death—a veritable God-send to put an cessation to all his woes. The only hope of regeneration for this ancient race, nay the whole humanity, lies in making strenuous efforts to reach the fountain head and drinking deep the pure waters of Vedic Culture at its very source, strengthening, inspiring and ennobling and in the end leading to perfect happiness and supreme bliss, away from the arena of ignoble strife and bitter jealousy, restless action and miserable struggle. And how is all this possible? Let us turn once more towards our guide, philosopher and friend, the ancient patriarch Manu.

विमर्त्ति सर्वभूतानि वेदशास्त्र सनातनम् । तस्मादेत्परं मन्ये यज्जन्तोरस्य साधनम्

The ancient Science of True Knowledge beareth and nourisheth all beings. All welfare dependeth upon Right Knowledge. Right Knowledge is the living creature's hest and only and most certain means, belper and Thus under Manu's classiinstrument to happiness. fication education has to be dealt with first of all. It is coming to be recognised, though slowly, in the present times, that the prosperity and happiness of a community, of a nation and thus of the whole human race, depends not on a possession of invincible armies and navies, strong legislative assemblies, flourishing commerce and scientific achievements, but on the individual worth of the members of that community or nation, i. e., the citizens. But this depends on the psycho-physical constitution of the individual. That constitution is thus the foundation of all national and racial superstructure, and hence Manu first of all turns his attention towards the development and perfection of this. This directly leads to the question of education.

Before any system of education can be successfully employed, it is imperative that it must be known clearly as to what its aims are, for education is simply a means

and not an end in itself. The failure of the modern system of education can be traced mainly to this aim being illdefined or rather not defined at all. Those who are entrusted with the stupendous task of imparting education to the children of the community move only in beaten grooves and hide-bound traditions. Having fixed the worship of Mammon, Bachus and Cupid as the object of human existence, it is natural that all efforts must be directed towards the realization of this. Hence whenever an educational institution based upon some different lines is started, the promotors ask themselves the question: How much throughits alumni will it be able to enrich the coffers of the state. the parents ask: what amount of mone, and physical gain will it bring to the boys. That the true aim of education is to bring the human soul to a haven of sweet beatitude and serene bliss never enters their minds. Being: given over to sense-enjoyment they think of nothing else but sense-pleasures as the aim of human existence and that too without any limitations or license. But with Manu it is not so. Never losing sight of the end even for a single moment, all his efforts are directed towards this. Thus in his case education becomes quite a different system of training. Problems of education can be solved according to him by the right and practical answers to the questions (i) why (ii) whom, (iii) what, (iv) when and (v) where to teach. Having answered the 'why,' the next question is 'whom' to teach. As all are entitled to the free gift of sunshine, water, air, etc., so all except those who by the nature of their pycho-physical constitution have been rendered unfit for the purpose by nature itself, are entitled to a free gift of knowledge.

सर्वेषामेवदानानां ब्रह्मदानं विशिष्यते ॥

The best form that charity can take is that of imparting knowledge to others. What a high and noble ideal! It was hence the duty of the state and the community to see that none of its members remained ignorant.

The answer to the next question depends in a large measure on the way in which we answer the first and

secondarily on the predetermination of the vocation of the student in life. No mode of education can be successful which takes not into cognisance the future means of living in a broad sense, i. e., whether the student is to become a Brahman or a Kshattriya or a Vaishya. The settlement of this question would depend largely on the Sanskars and Varanas of the parents themselves. Thus we see that though a firm believer in the power of environment to influence men's life, as when he says:—

जन्मना जायते वृद्धः संस्काराद द्विज उच्यते ॥

Manu never closes his eyes to the fact that heredity Be plays an important part in determining the character of the individual. Thus the aim of life being clear, the future vocation of the student predetermined, the question what to teach becomes easy of solution. One thing here may perhaps trouble the thoughtful reader. Though it is intended in the beginning that such and such a boy is to become a Brahman and such and such a one a Kshattriya or a Vaishya, but what if they exhibit not the characteristics of the class for which they were intended. Are they still to be regarded as members of that predetermined caste? Manu replies with an emphatic 'no' to this question. " Not birth, not even formal sacraments, not superficial learning, make the twice-born and the Brahman; those who know the in-most truth, the Rishis have declared that character and conduct alone determine the caste of a man."

Thus there are certain sciences and arts which the students will have to learn according to their caste, e. g., there is no need for the Kshattriya to know as much of arts and applied sciences as for the Vaishya. In the case of the Vaishya similarly military training and high grade Shastric knowledge were dispensed with. A Brahmana was to learn everything but he was not to make these as means of livelihood, lest he might be degraded to the lower castes. But there were certain things which all must learn in common. Among these, cleanliness and chastity, good manners and high aspirations came first. The students were

not taught these things theoretically only, but they were actually taught how to live these in life. This was one superiority of the curriculum of studies in the ancient system of education. At present no definite and regular teaching is given in these. Again physical training was part and parcel of this training in purity of body and mind and manners. And the most important item of this was held to be Brahamcharya. Manu's insistence on utter continence during the student life is unqualified. Thus both the Brahamcharya of the body and mind went hand in hand. One more item of physical training, over which the Western mind will laugh; but let it not do so without previous thought, was the tending of culinary fires and learning to cook foods.

Religious—in the sense of Dharmic—education pervades and permeates the whole science of life as designed by Manu, hence all education was in a way religious education. But it was specially provided for in the daily observance of Sandhya morning and evening accompanied by Homa Yajna.

Next came intellectual education. As said before the previous determination of the future vocation of the student and the compactness and the exactitude of the knowledge possessed by the teachers for this end, made the task of intellectual education easier and more fruitful then it is at present. The science of sound, articulate and inarticulate, including rhetories, prosody, accoustics, phonetics, nature sound, animal cries, the various stages of development of human language vocal physiology, etc., was laid great stress The fact that the sciences of psychology and upon. philology, physiology and linguistic evolution hence evolution in general, are very closely connected with each other, justifies this importance being attached to sound. For says Manu :-

"All meanings, ideas, intentions, desires, emotions, items of knowledge, are embodied in speech, are rooted in it and branch out of it. He, therefore, who misappropriates, misapplies and mismanages speech, mismanages everything."

The science of logic and reasoning was taught side by side with the science of language. For, to all the sciences, the knowledge of the ways of speech and the laws of thoughts is the natural entrance.

The study of *Veda* proper was interspersed with the study of secular subjects, Angas, but separate days in the fortnight were assigned for these.

The hours of study, holidays and the posture during study, etc., are all dealt with by the author in a very lucid and attractive manner and to all those who feel interested in the subject we would refer to the 'Laws of Manu' itself.

The next question is when to teach. Manu fixes a special time for training in habits and education. Taking the sphere of human life to be covered by one hundred years, the first quarter, he says, ought to be spent with the teacher, for it is only during this stage that the mind is most plastic and impressionable. This fact is admitted even by modern thinkers. Says Professor James Allen, in his Principles of Psychology:—

"Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They cannot get anything new. Disinterested curiosity is past, the mental grooves and channels set in, the power of assimilation gone."

The last thing to be considered in this connection is where to teach. The answer is in the teacher's home, the Gurukula. And when we remember where these homes, the hermitages of the teachers, who were Seers and Rishies were situated, we can well realize the importance attached to the teacher's home as the place fit for imparting education. Away from the hustle and bustle of large cities with larger temptations, in some secluded spot, where nature shows herself in her virgin purity, by the side of some frolicsome rivulet gaily dancing by, with green verdure all around, to be greeted

at the early dawn with fragrance laden aurora and sweet melodius chants of the freedom loving birds, sweeter than the music of the spheres—such was the spot which the ancient teacher selected for his home. And who was the teacher, the preceptor, one who had taken the vow of voluntary poverty, thus never allowing his vision to be dazzled by the glare of gold, well-versed in the laws and principles of all sciences and arts and what is more fully conversant with their application to the every day conduct of human life, actuated by noble impulses and high aspirations for the greatest well-being and happiness of his ward and through him of the collective welfare of the human race, in short one leading a life of simple living high thinking and right acting.

The last chapter deals with 'The Problems of Family and Economics, of Government and Religion.' This is one of the most interesting and instructive chapters of the whole book. The author in his lucid and forcible style deals with the problems which confront the and tells how they can be effectively solved by the application of ancient methods and ideals. The proud West thinks that it is by gradual and slow evolution that it has attained to its pre ent ideal of domesticity. It is only now that humanity has learnt that the monogamic marriage with all the corresponding rights and privileges of the sexes is the best form of marriage. But this is simply a delusion of the West. If we turn our eyes to the past history of India, we find a higher and purer ideal of sexrelationship. This ideal is monogamy and constancy till one's own death. "The whole duty, in brief, of husband and wife towards each other is that they cross not and wander not apart from each other in thought, word and deed till death." Marriage was not a contract, but a sacrament not to be broken even though one party fails to fulfil the stipulated conditions. Only in the case of men and women of the Shudra type, in whom the physical nature is strong and desire for sense pleasures acute, was remarriage allowed. The others must use their virile

इन्धनवत (i. e., like fuel to fire), for the development of their intellectual and moral nature.

Manu inculcates very great and high respect for the women, higher than what the present civilized men give them. Says he:—

"The preceptor exceedeth the teachers in the claim to honour, the father exceedeth a hundred preceptors; but the mother exceedeth a thousand fathers in the right to reverence and the function of a teacher."

And again :-

"The good women should be ever honoured and worshiped like the gods themselves. By the favour and the soul power of the *true* women are the three worlds upheld."

Hence is the marriage sacrament sacred. It is only the offspring of pure and holy marriages, of loves consecrated by high ideals and religious aspirations, are pure and happy—while the progeny of evil emotions, lust and adultery and sensuousness, must perforce be evil also.

The two great problems that confront the modern statesmen and administrators are those of Population and Sanitation. In all the Western countries, the population is increasing at such a rapid pace that the feeding and clothing capacity of the soil cannot keep pace with the increase, and what is more troublesome still, it is the weak, the insane, the idiotic and the unfit, that are multiplying in greater number than the healthy stock. How to check this evil. The Malthusian doctrine though sound in theory, is surely not practicable. And in the hands of some of his over-zealous followers it has simply degenerated into downright infamy. The proportion between the feeding capacity of a country and the number of hungry mouths to be fed is to be mainstained, but not by unnatural means, giving free reins to human passions, but shrinking from the consequences, checking a lesser evil by one more diabolical, dangerous and degenerate. Unless the moral consciousness of the individual is awakened to the need of healthy and noble progeny and the emotions trained according to this awakening, all unnatural means to check the over-growth of population are superfluous and instead of doing any good will only result in incalculable harm. Unless by inborn and voluntary desires transformed into action men learn to check their passions, the evil can never be cured. Hence Manu declares that only the eldest son is the child of duty and all others the children of desire. At some other place the wife is enjoined to produce at the most only ten children looking upon the husband only as the eleventh object of her love.

The control of population is immediately connected with sanitation, as with economics. Avoidance of unhealthy food and drinks and that personal cleanliness which is next to godliness have been made a habit by education in the principles of hygiene in the daily training of the student (Brahmacharya) stage. With a view to secure free circulation of light and air, to subserve the purpose of a natural system of conservincy, also to provide toothbrushes and fuel for the people and pasturage for the indispensable domestic cattle, Manu ordains that certain areas of grass lands and brushwood, small jungles shall be left open around habitations, the areas to be fixed in proportion to the population. The necessity of not allowing any refuse matter in the vicinity of dwelling houses is specially insisted on, and the observation of the rule is made possible by the provision of these large open areas, on which the forces of the great natural purifiers, the sun and the air and also certain open species of the vegetable and animal kingdom, nature's scavengers, can act unhindered. The spread of infectious and contagious diseases is guarded against, by an automatic system of segragation, by the "uncleanness" of the immediate relatives of those who come in contact with them, of any one who dies during the household life or is suffering from some contagious diseases.

These are the more or less common duties of all persons. After these come the problems of economy and

division of social labour. Manu, as already said, solves these by dividing human beings into four classes. According to his peculiar characteristics and aptitudes each individual forms part of one of these classes. We shall see now what duties and privileges are to be shared by each of these. The chief duty of the Brahman was to enhance by incessant labour, self-sacrifice and voluntary poverty, the national stores of knowledge and to administer to the spiritual wants of the community. The onerous but the most sacred duty of imparting education to the children of the soil was his. So it was he who had to act as the priest, the scientist and the educationist. All his energies he must devote towards this, leading all the while a life of . voluntary poverty, never prostituting his learning by making it a means of hoarding wealth and fulfilling other objects of self-aggrandisement. "The Brahman should study day by day the sciences that expand the higher mind and that which promotes the national wealth and welfare and also the conclusions of the scriptures. Truly are all sacrifices alreday performed by the Brahmans who perform the one sacrifice of offering up their energies to the work of storing knowledge, for all the actions of all other sacrifice has its roots in knowledge. Study and teaching—the Brahman has done all his duty when he has done these."

Moreover the voluntary poverty of the learned, while they were regarded as the highest in the social system, serves as a perpetual object lesson for the rich and the poor alike. It prevented the rich from losing their souls in a mad scramble for wealth. It guarded the poor from the bitterness, hatred and envy which are such features in modern civilization. While to pay honour and reverence to the Brahman was the duty of all, the Brahman himself was enjoined to shrink from honour as he would from poison and to long for slight and insult as he would for nector, for happy sleeps the man that has been slighted, happy he roams about in the world, but the slighter perisheth.' As for his means of livelihood he was not to be anxious about

these. All the three classes and the state were enjoined to look upto this. But as a recompense for this poverty—which was not due to circumstances over which he had no control, but was one of his own choosing—the highest honour and reverence were paid to him. The sage Vishwamitra with a single cloth to cover his loins and having not a single pie which he may call his own, comes to the court of King Dashratha and the mighty monarch descends his throne in all haste to receive the august guest, seats him at his own place and himself takes a lower seat. Thus it was that knowledge was honoured in ancient days.

Again, what about the Kshattriya. He was the custodian of national powers of external defence and internal order. He is the king, the ruler; the statesman and the warrior. Manu's ideal of a king is a far higher and nobler one than is conceived of by modern thought. The very word visit means one who pleases. The king was not to live for himself alone, but for all his subjects just as a mother and a father would do for their children. The power which he possesses was not to be used or misused according to his own passions, whims and caprice, but was a sacred trust to be used discriminately in such a way as to promote the welfare of all. If he transgressed this rule, there was ample power in the people to replace him by one worthy of the cause. The pure, the true, the wise, the learned in sciences, the self-supported alone was to be the king. The avaricious, the self-seeking, the foolish who have not the ability to make or hold loyal friends, such cannot weild the rod of power. And for all this protection and welfare extended to by the king, the people were to pay him all dutiful homage and allegience, they were to be always respectful and obedient to his cause, which was also their As to the best form of Government, Manu is neither for autocratic despotism nor for mass representation and democracy, which has a tendency to degenerate into mobocracy, but he prefers limited monarchy. The king was to rule with the help of a cabinet of ten well instructed

and perfected Brahmans. Out of these ten one was to be a perfect scholar of the Vedas, a specialist in following out arguments and consequences and the distant effect of cause i. e., well-versed in the art of diplomacy; one who has specialized in the rules of interpretation and of making inferences regarding the texts; one who is more particularly versed in the science of words and their meanings in different references and connections; one who is the administrator of law, the king and Chief Judge; one senior student respected householder; and Brahamchari: one honoured forest dweller. Thus all different interests were sought to be safe-gaurded by the cabinet of the Manu's king. And when we remember that these legislators were quite a class apart, for whom to hoard wealth or things obtainable through wealth was a social impossibility, it was expected that the laws made by them would be quite impartial and calculated to bring the greatest possible good to the nation.

One word about Manu's scheme of punishment. The Law-giver has been accused by many a modern scholar, to be extremely partial, with a bias in favor of higher classes. He is regarded as extremely lenient towards the Brahmans and other twice-borns; while the punishment that he prescribes for the Shudra is simply cruel. But we may say that this kind of opinion is simply the outcome of hasty judgment. Babu Bhagwan Das puts forth a very convincing and elaborate series of facts to disprove this false accusation. We shall give only one or two Mantras, which would clearly show what Manu's position is. Says he:—

"The king who punisheth those that deserve not punishment and punisheth not those who deserve it—he gathereth infamy here and descendeth into hells hereafter. The first degree of punishment is warning by word of mouth, the second is public censure and degradation in status; the third is fine and forfeiture, in addition to these and the last is corporeal punishment. When a common man guilty of a crime would be fined a trifle; a richer, a person in position

of power and authority should be awarded a thousand times more heavy sentence. The punishment of the Vaishya should be twice as heavy as that of the Shudra; of the Kshattriya twice as heavy again: of the Brahman, twice that of the Kshattriya, or even four times as heavy, for he knoweth the far reaching consequences of sin and merit."

Such is Manu's ideal of the relations between prince and people. He gives many instructions as to the details of administration; the departments of work into which national affairs should be divided; the appointment of ministers: the constitution and procedure of judicial courts; the classes of civil and criminal cases they should deal with; the management by the state of the properties of widowed women and orphaned children, and other such helpless persons fit to the warts of the State; the provision of healthy recreation for the people; the inspection of work by means of periodical tours; the adjustment of foreign relations by means of the forms of diplomacy: (i) defensive alliances and formation of offensive and conciliation and friendliness on equal terms, (ii) payment of subsidies or tributes, (iii) divide and rule; and (iv) war as the last resource. And so forth. But it is the spirit of righteousness and benevolence that is laid most stress on, throughout.

We next come to the Vaishya. His duties are:— Charity, sacrifice, study, the breeding of and dealing in catt'e and domestic animals of all kinds; all the ways of trade and commerce: banking and agriculture. Though according to Manu a Vaishya should know all about mineral products, metals, gems and jewels, also pearls and corals, perfumes, medicinal drugs, the science and art of agriculture and horticulture, the varieties of land areable and sterile, all about weights and measures and standards, the geography of the world and the countries wherein different objects of trade and commerce are produced, the science and art of cattle breeding and so forth, but he lays great

stress upon agriculture and cow-keeping, for these are the means par-excellence of supplying the necessaries of life, which others tend to increase the luxuries only. Again Manu is strongly against the centralization of industries and commerce. Starting and working of great machines and factories and also of mines, etc., by individuals is one of the sins that rank next after the henious ones. It is in this way that the wise sage makes competition subservient to co-operation, bitter jealousy giving place to healthy emolution and noble rivalry.

As to the treatment meted out to Shudra by Manu and other ancient law-givers very fanciful notions are held by Western scholars. He is represented as extremely crue towards them. While all the privileges and rights are enjoyed by the Brahmans and the other twice-born, poor Shudras are treated worse than slaves. But alas for the Westren scholars, the study of Manu does not confirm this view of theirs but rather militates strongly against it. It is the law of nature that all men are not born equally intelligent. There are some who are gifted with such an amount of this valued possession as to dazzle this world with their wit and wisdom, there are others who are perfect idiots. These latter surely can do no work require ing any display of intellect, Now according to Manu's scheme, the Brahman, the Kshattriya, the Vaishya has to perform duties which demands the use of keen intelligence. Thus those people alone who are incapacitated by nature itself from doing any superior work are styled Shudras by Manu and the Vedas. Again, everywhere and in all times it had been a rule that the recompense in the form of comfort and luxuries is directly proportional to the amount and kind of labour spent. And a Shudra can not be exempted from the workings of this inexorible law of nature. The only duty of a Shudra is to serve the twice-born classes, and in return he was to get all that was needful for his comfortable living. He was treated as humanly and lovingly as a child. Moreover, if by perseverence and hard labour, he could raise himself so high as to become entitled to assume any of the higher castes, he was not debarred from so doing, for says Manu:—Every one is born a Shudra, it is only Sanskars that go to make a twice born. Indian history supplies a goodly examples of born Shudras having attained Brahmanhood.

In this way Manu divides the Grihastha Ashram into four Varnas. Having spent this period of his life, a Grihasthi was enjoined to enter the Vanprastha Ashram, i. e., he was to retire from all worldly pursuits and repair to the forest and jungles away from the hum and buzz of toiling humanity and give himself over to high thinking and plain living. He was to solve, by deep meditation and keen study, in the light of his past experience, the spiritual and social problems that confront the age. After having arrived at a solution he was to put it into practice in the next stage and demonstrate to humanity the good that it might get from it. In short he was a public worker in the strict sense of the term, getting and expecting nothing in the form of worldly rumuneration. He was also required to be a member of the king's cabinet. In this way it was assured that even a forest dweller, was not indifferent to the common weal.

The successful discharge of the forest-dweller's life, qualified the individual for the final stage of Sanyasa, renunciation of all worldly connections, wherein are perfected and carried to their final fluishing the virtues of the forest dweller and the problems of spiritual life are solved.

Thus ended a well-ordained human life on this earth under the scheme of the Great Progenitor. And by leading a life like this alone, can the author's vision of perfect calm and supreme bliss be realized. "Under such conditions the beauty of the ancient life might reblessom in the modern world. So would even the familiar things of the physical be irradiated with the superphysical and transfigured by it into things of joy and beauty. So would

benignity and cheerfulness, sweet affection and brotherlinessreign in all the kingdoms of nature, displacing and banish ing all jar and discord and struggle. So would the simplest life become a poem and a continual feast of fine feeling. So would hurry and bustle yield to serenity and quite order and coarseness and vulgarity to refinement and. courteous ways." If despite this, the objection is lightly taken that Manu's ways may have been suited to a simpler state of human society but are not suited to the complexity of mo lern life, that his solutions are wholly inapplicable and unpractical to-day, that it is all very well to talk of the joint human family, and types of men, and elder and younger brothers, and Universal Brotherhood, and patriarchal government by the wise-but that modern conditions make it all impossible; what then can be the reply? Only this. "Very well. Let us continue to treat poison with more poison, to wipe off mud with mud, hate with hate, egoism with egoism and abide the results. The endless is before us, and we can afford to make experiments, even with broken hearts and ruined lives as outcome, In the end we shall see that when an error has crept into a mathematical computation at the outset, no persistence and accuracy in later calculation will bring out a correct result Only the setting right of original error would avail." The error here is the principle of egoism, individualism, competition, run amock.

Some Urgent Educational Reforms.

BY

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HE history of education in India during the last fifty years and more has placed it beyond all doubt that we have made an admirable advance in matters intellectual; and though a good deal yet remains to be achieved, we may now safely predict that if the present rate of progress is maintained, time is not distant when India would lay a valid claim to be classed with the foremost countries of the world. The educational activities all round, with the idea of national universities, the Gurukulas, the active sympathy of the Government, and so forth, are healthy signs of the time and make assurance doubly sure.

But it is just the present moment when our zeal is at its highest, that we should sit down and consider over the defects of our modern system of education, and devise means te get rid of them with as little delay as possible. For we are on the eve of a great educational upheaval (if it may be so called), in the shape of the Hindu, the Muhammadan and the other provincial Government Universities, and if these defects are no remedied immediately, there is danger of their becoming chronic and incurable.

We should be particularly careful that these defects may not enter into the composition, as it were, of our new and national educational institutions, foreboding as they do our fall from our own national ideals of which we are so proud. Unfortunately we have already slipped from those ideals away, but it is not yet too late to mend, and a stitch in time may save nine. At the

same time it is satisfactory to note that most of these drawbacks in our present system have been fully perceived by our leaders, and the question of how to get rid of them is exercising their minds. In fact one great blot on our educational system, namely the physical deterioration of the educated Indians is already disappearing fast. It was a very simple problem and has been easily solved by engendering a taste for physical exercise in our students.

But a question of enormous complexity which has so far baffled all solution is of religious education. It is a patent fact that our young men are almost totally devoid of religious feelings. It is a general complaint and yet it is not known how it has come Some of them do, no doubt, take part in this Samaj or that, and work resolutely for it. But by doing so have they acquired any pious feelings? Any devotional attachment for God? Any spirit of reverence for their Creator? The answer will almost invariably be in the negative. For much of what is done in these assemblies corresponds to what is done in the literary societies of the colleges, with the difference that while in the latter a bye law usually prohibits the discussion of "religious" topics, in the former the subjects for discussion are generally those belonging to or bordering on religion.

In order to meet this want, some of our good men have devised upon certain methods, such as preparation of religious text-books, starting of religious classes, and making it compulsory for the students to daily attend some prayers or visit some temple or perform Sandhya. These are all good so far as they go. But it may farely be asked whether a knowledge of the names of all the Vedas, the Purans and the important Hindu gods, is in the true sense of the word religious education, whether presence at a certain prayer means earnestly taking part in it, or whether merely going through the daily San-

dhya routine fulfils the requirements of a devotional homage to the Deity. Surely none, if the spirit of heartfelt reverence is wanting. And here we come face to face with the real point at issue. You can no doubt thus make a man a master in the knowledge of the scriptures or an expert ceremonialist, but can vou infuse in him a spirit like that he stands in want of? Most of our graduates in philosophy cannot merely thoroughly understand the Philosophy of the Upanishads and the six Shastras, but can very well criticise and improve upon it in the light of modern science. But can they at all boast of those pious sentiments of which the authors of that philosophy were possessed, side by side with that wonderfully developed faculty of reasoning and criticism which is evidenced in their works? Or can they realise even to some extent the sublimity of their teachings and feel as Schopenhauer seems to have done when he said, "The Upanishads have been the solace of my life "etc.?"

The problem of teaching religion is thus the problem of teaching reverence. For reverence is the first requirement of religion and the best part of piety; and it is in reverence that our educated men of the present day are greatly found wanting.

In the Hindu Shastras and also in the Hindu homes, the students' religion was not so much Sandhya or the daily attendance at a temple, as dutiful reverence to the parents and the Guru. And it was very proper, for reverence is the germ out of which religion grows. Very little effort is required in transferring, or more properly, extending our reverence from our earthly parents and Guru to our Heavenly Father and Guru. In fact it invariably takes place when, having first learnt to respect the one, we are given to understand, by means of further studies and contemplation, that there is a Being Who is infinitely more kind and greater than these earthly beings, and who is the Pather of fathers and Guru of gurus.

Do we not so often hear of graduates and undergraduates who have without their parents' permission run up to foreign countries and thence asked for monetary help? Does not a slightly strict disciplinary measure or even a denial of a holiday cause a ferment in the colleges and result in strikes? Have not young students hardly out of their teens been condemned to the gallows for having taken up arms against the Government? And why? Because they have ceased to respect their parents, their teachers and their rulers.

So what is lost is not religion but spirit of reverence. And it is because we have not grasped this important truth that our religious catechisms and text-books notwithstanding, the question of religious education, remains unsolved. For there does not exist any text-book which can teach this religion of all religions, nor shall one ever be produced so long as it consists not in committing to memory a number of facts or in making ourselves used to bodily movements of a certain order, but in acquiring a moral virtue.

How, then, if not by means of text-books, is ihis virtue to be taught, is the question of questions; and all our efforts should be directed towards finding an answer to it. For this we have first to seek for the cause which brought about the loss. The cause of religious vacuity was said to be the want of provision for its teaching. The same cannot be said of reverence. For even granting (though it is very doubtful if not totally wrong) that in the ancient educational curriculum there did exist religious catechisms and text-books, we cannot say that there was a period set apart or a book prescribed for teaching reverence, and yet our ancestors were masters of the art, while we are uninitiated in it.

The Hon. Mr. Justice Chandavarkar, in a remarkable speech of his, delivered about three years ago, probably at a Convocation of the Bombay University, struck

the right note when he said that religious education should begin at home under the care of the parents; and after what has been written above, it would become quite clear that unqualified obedience and dutiful reverence to the parents form as it were the alphabet of it. But as a matter of fact it is these very first lessons that we of the modern days mostly forget; and a thoughtful man might well bewail with Hafiz:—

We are lacking in reverence to the parents, and so we are lacking in reverence to others and God.

Now what has brought about this state of affairs? Surely our households have not undergone any revolutions which could have resulted in bringing it about, nor have our interests been in any way opposed to those of our parents. There is nothing in the atmosphere to spread the infection. Then what is it? Look at the villagers and the illiterate people. They all continue in status quo. Then again look at the educated and the men of the towns and the cities who are in close touch with the educated. Here at once we find the change. Thus we conclude that it is our education which is at fault.

Although appearing to have done so, we have not at all reasoned in a circle. For now we call our education faulty, not because it does not teach religion, but because it has deprived us of the great virtue of reverence. The problem now to be solved is, in the words of Tennyson,

Let knowledge grow from more to more, But more of reverence in us dwell.

We of India are taught to believe that विदादिशांत विनयं and so we can never for a moment think that it is learning which has made infidels of us. Besides that, we know there was never in the byzone days any text-book to teach reverence, and a want of it in the present time cannot therefore be said to be the cause.

Having narrowed down our arguments so far, we are by this time in a position to understand that the only remaining alternative must be the cause sought for, and it may be named by saying that the defect lies in the quality of the teachers who are required to impart knowledge to youngsters. A majority of these are youths, quite fresh from the college; some of them being of the same age as their students, and some even younger. It is this youth of theirs that, directly and indirectly, casts a baneful influence upon the manner of the boys. The proposition might sound strange and novel, but a little reflection will show that it is as true as any thing, and the wonder is that so few of our leaders and educationists should have ever given a thought to it.

Many of these juvenile teachers are known to be the abettors and perpetrators of some of the worst and most shameful practices and offences, which have been the curse of the modern schools and colleges, and the evil wrought by them is clearly visible in the morals of their pupils.

But this evil is chiefly confined to the schools. In the case of colleges the evils are of a different kind. There the almost equal ages of the professors and the students very generally stand in the way of the former inspiring awe and respect in the minds of the latter. Of course in this neither the one nor the other are at fault, but the state of affairs is brought about as a matter of course. For, inspite of the irreverential spirit of the age, there can be little doubt that grey hair can

and do still command that respect and veneration which, excepting very few and rare cases, the youths cannot. The matters become worse when these young professors mix with the students in their indoor and outdoor. games and "nonsense clubs." A good amount of reserves should be a qualification of the teacher and the professor. This view, though seemingly so, is not really opposed to the modern theory of education, which requires that in teaching, the teachers should win the affections of the boys and try to mix with them, so that the latter may not feel a disgust towards their studies. For admitting that teaching should be imparted in a sympathetic and affectionate way, it by no means follows that the teachers should join with the students in all their boyish performances There is a good deal of difference between awe and dread, and surely the former, if not the latter, can exist side by side with affection. Old men know very well how to keep the two together, while the young ones do not. The former can maintain :the equilibrium only because of their reserve which usually comes on with age and keeps them from an excessive commingling with the boys. But the latter cannot do the same, and the result is that too much familiarity breeds contempt.

The management of schools and colleges requires tact and experience as much as, or rather more than, does the management of the state. The greatest drawback of the young schoolmaster and the college professor lies in this that they are lacking in both. Rather it is sheer injustice to expect any from them, for these are the qualifications which can never be acquired from books. The only place for learning it is the worldly life. Unless a man has gained a good experience of the world, he should not be entrusted with the management of the school, class or boys. For in all Government we find that the most successful Governor is the one who knows "to give and take." In the Govern-

ment of the boys this quality is exceedingly necessary. Not all the mischief, insolence, insubordination and misbehaviour of the boys are punishable, but many of them are to be overlooked and connived at. Some of our present day teachers and professors, have got a mania for "strict disciplinarianism," and are always in search of some untoward conduct or other of their students. and when they have found any they try to ruin the boys by sentencing them to the extreme punishment which is in their hands-rustication. A general resentment is felt throughout the school, resulting in strikes and other acts of insubordination. The relations thus are never afterwards restored to the former strained state but continue growing worse. This ill-will is the chief cause of all the want of affection and reverence, which has been ruinous to our society. Often a trouble of the sort above referred to arises over some point of etiquette, when the teacher, haunted by the ghost of injured dignity, as from an inadvertant omission on the part of a youth to salam him, turns mad with wrath and visits the offender with heavy punishment. evil caused is a twofold; one which has already been referred to, that the students can have no affection left for the teachers whom they know not to be acting bona fides for their good; and the other, that an example is set before the students to learn and behave likewise in their worldly life. What these "strict disciplinarians" ought to know is that the class of beings over whom they are given to rule are young boys and children, who from their very nature are and must be mischievous, and that all their childish and boyish pranks are not necessarily culpable nor all their wrongs punishable. At times even a case of wilful misbehaviour is to be passed over without notice; at others a suitable advice in mild words is all that is needed; sometimes a sharp threatening would do; and punishment should be resorted too in the last. To decide readily as to which course is to be adopted in the given case is a task

contained strong denunciations of Hindus and Hinduism and high eulogies of Westerners and Christianity. The effect of such teachings was likely to prove fatal to the already depleted state of Hinduism. Some of our young men thus educated had become converts to Christianity; those who had not the courage to face the dread of actual conversion, held Christianity above the religion of their forefathers.

Hindus had no defensive activity in those days. All the religious activity they had was in the quiet peaceful worship in their homes and temples. Houses especially of the upper classes observed their (निस नैमित्यक कमें) daily and occasional religious rites and ceremonies, the latter were regularly observed on the numerous Parvas (festivities) occurring in the course of the year and of these Hindu calendar has several in each one of the twelve months. On all such festive days lad es and gentlemen of each house joined in the sacred performances of worship and pleasure which are so peculiar to Hindu society. These were considered sufficient for the up-bringing of a child as a Hindu without any special training in religion, while young men who learnt Sanskrit from Pandits had the privilege of knowing more about the Hindu religion and rites. In Hindu temples they used to recite Kathas from the Valmikia Ramayan the Mahabharata, the Bhagwat, etc., where hundreds of devoted men and women attended daily with the view of hearing the whole Katha from the lips of the Pandit. The hours of attendance used to be from sun-rise till sun-set with an interval in the noon for meals. These meetings held in sacred temples kept sweet and clean, decorated with buntings of evergreens and scented with sweet flowers, Dhup, etc., made a deep impression on the minds of the people who visited the temples. The Kathas usually lasted a week or so and on completion presents of cash and various kinds of useful articles were made by the devoted hearers to the Pandit. Finally on a separate day a musical procession taken round the commune announced the completion of the Katha to the public. These Kathas, as we all know, gave a good deal of social religious and historical account of the country, and kept the traditions of Hinduism alive among the masses. Apart from these Kathas, they used to have demonstrations of the heroic deeds of the great men of India, in the form of public performances like Ramlila, etc, where thousands of people attended. Such was the simple religious activity of the people in which every one, rich and poor, old and young, took a keen interest. There was however no controversial activity such as we find since the establishment of the Arya amaj. The proselytising work of Christian Missions was, however, being carried on with great zeal. Not content withvituperation and slanders of Hinduism made in the text books they taught in their schools, the Missionaries used to preach them openly in public thoroughfares and religious melas of the people, making gratis distributions of their tracts in attractive colours with the inviting inscription "Gyanodaya" in the Deonagri characters.

For a long time the Hindus kept quiet though they strongly felt the unwarranted insults made by the Christians upon what Hindus held to be sacred. Helpless as the Hindus were without any organization for united work, they had to bear all with disgust and annoyance even when one of their kith and kin was captured as a convert by the foreign missions.

Conversion* to a foreign faith was dreaded by the people of India. Parents and friends took it as a curse when one of their number became a convert to a foreign faith. There was a deep-rooted feeling among

^{*} Although I do not consider a change from Hinduism into Christianity an improvement but the reverse, I use the word Conversion here as it is commonly used by our Christian brothers.

the Hindus against religious conversions, and cases of this kind caused a gloom and mourning among the people. Probably the Christian Missionaries did not know the depth of horror and pain they caused to the relations of such converts.

While the Hindu society was in such a condition, the late Swami Dayanand Saraswati appeared on the stage of India and began his work under adverse circumstances. Young men brought up in English schools had learnt strong denunciations of Hinduism. Ignorant of the real philosophy of life and the great scientific truth underlying the Vedic rituals, they fell an easy prey to the apostles of the Christian faith. Without knowing the sanitary and hygienic value of the rituals followed in Hindu temples, without grasping the high meanings attaching to the names of the great souls of Rama and Krishna, they had learnt to hate and abuse both what was good and bad among the Hindus. The wholesome rituals performed by the Hindus, their sacred shrines, their memorial places of ideal men and women of India, were all taken as absurd forms of idolatry and figure worship. Men brought up in this manner would not give a hearing to any one who attempted to offer an explanation of what they had been taught was to be mere idolatry or superstition. Swami Dayanand Saraswati realised this and he rightly thought he must save the stray sheep of Hinduism and he drew out a programme to regain this valuable sheep, for the hope of Hinduism rested chiefly with its educated persons.

It was in the year 1876-77 that for the first time I heard at Rawalpindi the accounts of the marvellous work which the Swami was doing in the Eastern parts of India. Our Press in those days was very weak. We had nothing like the Press we have now and the little news we got occasionally was equally feeble, but the work of Swami Dayanand Saraswati was of such a brilliant character that even through that feeble Press

its flashes rushed out and travelled from one end to the other end of the country. While he was actually working in Benares or Moradabad or some other place in what are now styled the United Provinces of Agra and Oudh, people in the Punjab were hearing interesting accounts from their friends occasionally. A Parsi friend of mine used to describe to me the glorious accounts he read in the Gujarati papers of Bombay. A few months before the Swami was to arrive in Rawalpindi we heard common talks among the people of his coming visit; some said the work of Swami Dayanand was perfectly right, while many others were crying him down as a paid Agent of Christian Missionaries in the garb of a Sannyasi. It was in the cold weather of 1877-78 that the Swami actually went to Rawalpindi and took his lodgings in a Kothi belonging to the Parsi firm of Seth Jamasji on the bank of the River Lve. It was on a Sunday afternoon that I managed to join one of his meetings. I arrived there about 15 minutes before the appointed hour and saw a separate room occupied by his office, where I was told all office work was done, the Swami devoting certain allotted hours daily to the translation of the Vedas. Then I entered the hall where the lecture was to be given. People eager to hear the great Swami poured in and by 4 o'clock the hall was quite full. Just at the announced hour the Swami walked into the hall in his ochre-coloured dress and if I remember a right with a yellow silk mukta on his head and the uparna on his shoulders. I am sorry of the photographs we see not one has the real likeness of the great charming figure that commanded universal respect and obedience.

He quietly walked in and seated bimself crosslegged on a raised seat like a chauki (not chair) set apart for him near a corner of the hall. He began with a Shanti Mantra rendered in a sweet clear tone which acted like a charm on the minds of the audience and drew their attention completely. There was absolute silence

every one listened with rapt attention to the words which fell clearly from the lips of the great teacher.

After the lecture was over, I went away with the intention of hearing him again but I was sorry I could not get any opportunity of attending his other lectures at Rawalpindi, though I heartily desired it. Before he left Rawalpindi a branch of the Arya Samaj was established there and I attended one of its first meetings.

It was in November and December 1880 that I had the good fortune of hearing a series of 46 or 47 lectures delivered by the Swami in the Mufid-i-Am hall at Agra. Like myself all who had the benefit of English education took a special interest in the discourses of Swami Dayanand. My lodgings were about two miles away in the Raja-ki-Mandi, while I had to work in my office three miles away at the Shahzadi Mandi. The meetings at the Mufid-i-Am used to commence about 6 P. M. and I was glad I was never late nor missed a single lecture.

At these meetings people used to sit on carpets in the usual Indian style, the Swami sitting on a raised seat so that all could see him. There used to be large audiences numbering between 500 and 1,000 men daily. The speeches were so nicely composed and delivered in such a masterly style with a loud clear voice that every one of the large audience could hear and rightly understand the meaning of the lecturer. Such performances are very seldom seen in these days. From the beginning to the end of each lecture and from the first lecture to the last the interest of the audience was so well maintained that no one ever thought of missing even a single lecture.

At times we used to hear lots of things against the views of the Swami, some of his adversaries saying he was wrong on this point or that; but none had the courage to come forward and argue before the great master. One day we were told that a Homeopathic doctor would come and have an interesting discussion with the Swami, and we thought the latter would have a strong adversary to deal with that night. On completion of the night's lecture, however, when the usual announcement was made allowing any one to put questions to the Swami, our learned friend stepped forward and put only one or two simple questions which were easily answered by the Swami in a few words which fully satisfied our friend.

The lectures were nicely arranged day after day on subjects on which young men of the day required enlightenment. It is a pity those masterly speeches were not taken down and reduced to writing. At the time we were told that the lectures would appear in a book form which the Swami was himself writing, but as a rule one does not write all that one speaks in a free extempore lecture. The discourses did not come out in the second edition of the Satyartha Prakash which was published in 1881. I was sorely disappointed when I saw this book without those discourses. They have gone for ever and completely lost to the world. No doubt most of his facts and arguments are contained in the book, but the beauty of his expression, at times humerous, and the charm of his delivery, and the details which supplemented his arguments are altogether lost.

After hearing those lectures young men like myself were fully satisfied as to the greatness of our own (Hindu) religion. Above all what greatly impressed us and which I consider to be one of the great achievements of the Swami's work, was the great interest he created in the minds of the people about the treasures lying in the Sanskrit literature and the great value of the Vedic religion.

I had the privilege of enjoying private audiences with the Swami and I cannot forget the sweet words in which he always addressed us with expressions of love inspiring high ideals. One day I drove out with

the Swami to the Mission House at Secundra near Agra to see a curious man rescued from a captivity with wolves. This man we were told had learnt the habits and speech of wolves, having been carried away in his infancy and brought up by wolves in their holes. When we saw him he had been for some years in the Mission House and had been taught the manners of man, yet he appeared before us half-naked with a kurta just put on and looked semi-wild. He salamed us and put his hand forward for money, upon which the Swami remarked to him "you have not forgotten the love of money." As desired by the Swami I gave the man a silver coin and he looked quite pleased with it.

Another morning I spent with the Swami in witnessing the Upanayan ceremony of one of the sons of Kunwar Shyamlal Singh performed under the directions of the Swami.

I met the Swami again at Ajmer and heard a few more lectures delivered in the open space behind Seth Gajmal's Haveli near the Chank Karakka. From Aimer he went to some of the Raiputana states and one day we were struck by the news that he returned seriously ill from Jodhpur. He never rallied from that illness and shuffled off the mortal coil at Aimer on the evening of the Dewali festival in Samwat 1940 Vikram (30th October 1883 A. D.). The great soul that illumined the firmament of India so brilliantly in the latter part of the last century passed away to the regret of all, leaving the sky clear for the advent of an equally brilliant star of the first magnitude in Swami Vivekanand who completed to a great extent the work of rejuvenating the ancient Sanatan Dharma of Bharatvarsha for the good of humanity at large. lovers of India, it is a matter of regret that the Arya Samai has not so far been able to produce a successor who could carry on the work of the great Swami on his broad lines with anything approaching his ability or catholicity.

As already stated he was the greatest man of our age. It is difficult to make comparisons but it would not be

amiss to allot him the same dignity as Hindus have reverentially maintained for Swami Shankaracharya. Both of them are saviours of the Vedic Religion, Shankaracharya saved it from the degenerate travesty of Lord Budha's Budhism; Swami Dayanand revived it in the Upper India when it was being forgotten and threatened by other militant religions. It is difficult to say what would have been the fate of Hinduism had Swami Dayanand Saraswati not uplifted it in the manner he did.

I have so often used the words Hindu and Hinduism which it is true Swami Dayanand advised us to reject. As, however, a large majority of our people prefer to retain this name. I love to call myself a Hindu.

Even those who did not like at the time the views of Swami Dayanand have since admitted that the great reformer has rendered a service which our very existence needed. His work has led to the resuscitation of the Sanskrit literature, to the revival of the Vedic religion and of the essentials of Indian life, which we all love so much. What we find to day is a great contrast to the days we used to see in our early life. The change is decidedly for the better and is largely due to the work of one who was so bitterly despised by those for whom he worked in a selfless manner.

After the lectures at the Muffid-i-am Hall at Agra were over, a neeting in connection with the Gourakshini Sabha was arranged by the Swami. He, however, volunteered to keep himself away from that meeting so that those who did not agree with his religious views might join this all Hindu movement. The meeting was therefore conducted under the presidency of the late Rai Sahib Sheo Nath, a cousin of Lala Moolraj, M. A., who made a stirring speech with the result that the foundation of the Gaurakshini Sabha was laid there and then and subscriptions raised on the spot.

Speaking of his Brahmacharya he often used to say that it was his Brahmacharya that gave him all the strength

and energy. He used often to say that he would live to the age of 100 at least. It is a national misfortune that such a determined soul was cut off in the prime of life when he was heroically doing the great useful work.

With regard to his philosophy I am sorry I cannot agree with that portion where he, lays down the principles of dualism and disagrees with the philoso-, phy of Shankarcharya. The latter is admired by the greatest scholars of India and by the modern scholars of Europe. The greatest Vedantist of the day in Europe Dr. Paul Deussen of the Kiel University of Germany, calls Shanker the greatest philosopher that the world bas ever had and his works he regards as the best production of the human mind. As regards the rest of the work done by Swami Dayanand I yield to none in its admiration. I sincerely believe that Swami Dayanand did not mean to restrict the teachings of the Vedas to any particular system of philosophy. Look at Rule 4 of the Fundamental Rules of the Arya Samaj, wherein he has laid down that the Samaj should ever ready to accept what is right and to reject the contrary. He knew the teachings of the Vedas are wide and far. reaching and often and often in his lectures and ordinary conversations he told us that he was not formulating any new religion, that all he desired us to follow was the "Ved mat," not "Dayanand mat." He exhorted his admirers not to profess anything which might be styled as "Dayanand mat." The words "Vedmat" and "Dayanand mat" are the exact words which the great teacher uttered from his pious lips on numerous occasions to the writer's hearing in order to indicate /what his followers should accept and not accept.

Swami Dayanand Sara-wati accomplished the work of his mission by drawing the attention of the Hindus to the forgotton wealth of Hinduism lay hidden in the Sanskrit literature. For the rest he relied upon Rule 4 to which I have referred above.

His work was so brilliant as much because he was a brilliant worker as also because work of that sort was badly needed at the time. A gentleman from Delhi had publicly advertised that unless he was satisfied on certain points about the Hindu religion, he was going to embrace Christianity, but no one from the orthodox schools of Hinduism made any attempts to save him. Similar were the cravings of most of the young Indians educated in English schools and Swami Dayanand responded to this call in good time. Unfortunately an unnecessary war has for years been going on between individual members of the Arya Samaj and of the Sanatan Sabha. This is sheer waste of energies on both sides and is doing incalculable harm by destroying the very object for which the great Swami had his Mission, viz, the unity of all the children of Bharatvarsha. It is time now that such harmful recriminations must be stopped once for all. Leaders on both sides should exert their best influence towards this aim. Individual members must on no account be permitted to carry on any propaganda of that nature. A reconciliation between the Arya Samaj and the rest of the Hindu world is absolutely necessary and should not be delayed for a single hour. No serious attempt in this direction, however, appears to have been made. Even those who are neutral towards both parties often say "Let them work in their own way and the result will be good." I do not think this is right. If Swami Davanand had been spared, I feel sure he would not have allowed the controversies between the two parties to go on so long. Their contests are generally in connection with what are erroneously regarded as idolatry and superstition. These terms include आद and तपंश also. With a correct understanding of the high principles underlying these rituals, there should be no difference of opinion between the two parties or among any rational people. Do not European countries even to this day reverentially maintain the monuments of their great men and women or as specimens of my-

thological beauties of the past? Do they not present wreaths of flowers to such monuments and burn incense in their sacred places? Is not Germany now building a Denkmal (memorial) of the Franco-German War Leipzig where they have erected huge stone figures of their warriors after the style of figures found in Hindu Caves and Temples in India? Then what is the harm in Hindus keeping the monuments of their Saviours? We do it more devotedly in an absolutely sweet and clean manner which admirably meets sanitary and hygienic requirements for the large numbers of visitors paying their homage. It is true the guardians of our temples and the public generally in India have forgotten the real objects and proper ways of keeping these great institutions. The proper method of procedure is to teach them what is proper rather than attempt to demolish the Institutions on account of the ignorance prevailing in the country. All that we need is a general improvement in our temples and sacred shrines. The large collections of wealth made there should be utilised for the educational work and for the good of the people.

As regards the *Karmakand* it is difficult for every one of us to find the time to go through the sacred ritual in these days of hard competition. We cannot, however, deny their purifying value which greatly adds to the physical and moral culture of our body and mind.

Tarpana is one of the rituals—least—inexpensive of all—based upon the lofty ideal of the universal duties of man. Its daily practice keeps before us our common duties towards our fellow beings. It enjoins us to behave so as to satisfy all beings that make up the universe. Is not this a grand doctrine fit for a great spiritual nation? Does it not teach us a high moral? It does not allow our patriotism like that of the Western nations to limit our humanity and charity to the four corners of our petty hamlets, small villages or even to our large

country. Here we extend our love, our sympathies not only to humanity in general but to all beings in the universe. It may be that some Arya Samajists may not accept this view of mine but the spirit of the Swami's mission makes it an absolute duty even of such not to allow this difference of opinion to create a cleavage—a serious one too—between the children of the same Veda.

If our brothers of the Arya Samaj realised the high ideals which the Chakravarti founder had in view, there should be no ground for the disputes we often hear between the two parties of our people in the Upper India. Let therefore our Arya Samajists join hands wih the Sanatanists in improving our old institutions and utilizing them to the best advantage. Let our Sanatan Dharmists exert themselves in supporting the educational institutions and other missions of the Arya Samaj. It is high time they should both forget all their differences and work shoulder to shoulder for the common cause of the Motherland.

As we grow old by experience we find out the mistakes of our younger days, and there is no disgrace in admitting and rectifying them. If we go abroad and see what is done in countries of modern culture, we learn to appreciate our own art, culture, and philosopoy, which otherwise we are apt to neglect, and undervalue.

With all the ignorance and low conditions prevailing through economical and other causes in India, our social and religious systems still stand unsurpassed by those of any other country. In these matters it is not necessary for us to take many lessons from abroad. I say this from knowledge derived from careful observations made with a perfectly open mind during my travels in Europe.

European scholars regard our ancient culture with admiration. Europe still lags far behind us in social

and religious matters. We have more than once received warnings from Mrs. Annie Besant and other Europeans against imitating wholesale European ways of life. These warnings are perfectly right. We should not take the modern culture of Europe without sufficient safeguards against its destroying the Hindu essentials of life. Our Hindu life is the result of experience gained by actual grinding through thousands and thousands of years. All we need is the ridding of the low conditions, narrowness and rigidity which have crept into our country during our difficult days. Fortunately those difficulties do not exist now and we have ample freedom to mould our social and religious life according to our choice. Our choice lies between our ancient life and the modern culture of Europe. Looking at the serious troubles facing the European nations with their restless modern culture, the difficulties that their leaders are in to meet them, and the blundering experiments they are trying day after day without much hope of seeing the end of it, I venture to say that in taking what is good in Europe we must not miss the essentials of Hindu life and Hinduism. We have every reason to be heartily proud of our past. Even nations of modern Europe are pleased to call us people of the Ancient Civilization. Our philosophy is held to be the best production of the human mind. India is no doubt the chosen land of God. All that is, best in the world's history has belonged to Bharatavarsha at one time or another. Nature has given to Bharatavarsha all that is grand and comprehensive in the world. You can put the rest of the world on one side and Bharatavarsha on the other, yet it would not balance the scale: Unfortunately the children of this great land have lost all the ideas of their greatness. They consider themselves poor, dejected and inferior to others. They have lost all ideas of their greatness, all ideas of their real nature-that nature which still kindles the fire of spirituality in their heart of hearts and refuses to be smothered by the

mass of materialism heaped on it by modern conditions over which they have no control. It is only waiting for a favourable breeze of the wheel of fortune to burn as bright again as it ever did in the past.

India was the greatest among the countries of the world and it is bound to be the greatest again even on the material plain, for natural advantages are in her favour. Look at the natural boundries and fortifications God has given her, the Ocean at her Southern, Western and Eastern extremities, the high peaks-the highest in the world-of the Himalayas in the north. Look at her great rivers which not only fertilize and irrigate her lands in the plains but have wonderful healing and purifying powers like the waters of the Bhagirathi-the Monther Ganga, the five rivers of the Punjab, the Great Nerbudda whose very दशन (sight) burns off the materialistic tendencies of the devotee and inspires him with the spirit of renunciation; the "storied" Jamuna whose sight carries away the evils of the devotee into the ecstatic regions of the love of the Eternal Child (Lord Krishna); the beloved Godavery sanctified by the steps of the idea! woman of humanity; and the Cauvery Taya (Mother) the youngest murse of the Sanatan Dharma.

Then look at the varying seasons we have in the year, which enable us to produce three or more crops in twelve-months, whilst European countries cannot have more than one. We have all the varieties of seasons of the world within the boundries of Bharatavarsha, which have a wonderful effect on our body and mind only if we knew how to take advantage of their elevating powers. We must be thankful to the British genius and energy which have enabled us to take advantage of these varying conditions with the aid of railways and other rapid means of communication.

India is a self—sufficient country. It need not go to foreign lands for its requirements. It has sufficient minerals. Its soil is rich and has the advantage of the fertilizing

sun-light and the alluvial deposits and sacred waters of rivers which few other countries have. It produces all the wealth we need for our comforts and maintenance. Wealth does not of course mean gold and silver but articles of food, clothing, shelter and beauty. These we have in abundance.

All that India needs is the realization of the ideas of patriotism and nationalism as the countries of the West have realised them and the resulting motive power for solid united work in all that concerns human life. Towards this goal we have to educate the masses of our people. The duty lies heavily on her sons who have enjoyed the advantages of education at the expense of the people at large, to bring up their less fortunate countrymen towards this goal by spreading among them the light which they themselves have got from their education.

I may repeat that India has been great in the past and she is bound to be great again, for all the natural gifts are more abundantly in her favour than of any other country. The factious elements with which she is confronted by the modern conditions of life have been brought here by Providence in order that with gentle hands under the influence of the magic of her eternal spirituality, she may bring out a harmonious perfection for the good of mankind. This is a problem affecting not only India but the whole world, and God in His Infinite Wisdom has chosen India as she is His only Child devoted to life giving spirituality to solve it, and be a teacher of the world again as she was in the ancient days:—

पतदेश प्रसूतस्य सकाशादग्र जन्मनः। स्वं स्वं चरित्रं शिचरन् पृथिव्यां सर्वे मानवः॥

We should not therefore be disheartened with the difficulties of the task we have before us. Great tasks are entrusted only to those who are capable of performing them. Indians are the chosen people of God and have been selected to solve the great problem for the world, for in

no other country in the world have so many disuniting factions been brought together as by the force of spirituality in India. Their coming together means their unification. Here for the sons of Bharat, lies their lot, here is their chance of proving themselves the chosen sons of God. They must work up towards the goal of the unification of all religious differences now to be found in India and work up for the formation of an Indian Nation on the essential lines of Hinduism as marked out by our ancestors in the holy past and bring all the peoples of India-Hindus, Mahomedans, Parsees, Christians and Jews -under one banner. We must rid ourselves of all narrowness and embrace every one in love as we embrace our own brother and bring all religions into the Ocean of Vedanta, which has no limits, no bounds. The times are all in favour of such a consummation. Take the friendly attitude of the Revd. C. F. Andrews of the Cambridge Mission, evinced by his liberal lecture recently delivered at the Viceregal Lodge at Simla on our Poet Rabindranath Tagore. Take also the friendly invitations of our Mahomedan brethren. We must step forward and quickly reconcile the differences so as to make a common nation composed of all religious sects in India, which was the moving force in the life of the Great Swami Dayanand Saraswati and his worthy compeers,

If we accomplish this in the manner we are expected to do, we solve not only the problem on the right solution of which the whole future of our Motherland depends but also the problem of the world and earn for her once more the ancient glory of Chakravarti Bharatavarsha which is her birth-right since we are fortunately under the Throne of England on whose dominions the sun never sets.

Future India.

(BY MR. G. A. CHANDARVARKAR).

O forecast the future either of an individual or of a coun-) try is an extremely difficult, if not an impossible task. A statesman living in the times of Akbar the Great could not have foreseen the events happening in the days of the successors of Aurangzeb nor could the greatgrandfather of Shivajee have anticipated the foundation of a Mahratta Empire: Future is always so very uncertain. All at once events take a sudden turn and the history of a nation undergoes a change! Human frality admits of no safe prediction. No astrological bureau has yet been able to cast the horoscope of a nation, which can lay claim to an approximation to truth. All that one can do is to state in rather uncertain terms what course history is likely to take in the future, judging that future by the present. In India at the present day a peculiar phenomenon is noticeable. On the one hand, sturdy optimists prophecy that India is running at a tremendous rate towards the goal of perfect bliss and on the other, miserable pessimists taking a gloomy view of the situation dream the horrible dream of India's rapid downward course to the abyss of dire destitution and immense misery. Sane apostles there are who have carefully avoided the extremes and chalked out a path midway between these two ways followed by pessimists and optimists. Recently two eminent writers in the pages of this Magazine have ably endeavoured to make certain observations regarding Future India. The present writer though fully conscious of his utter inability to do justice to so difficult a subject as the present one is anxious to make a feeble attempt in the by giving a response to the call of the direction talented editor. His readers are at liberty to criticise him and it is needless to add that as in duty bound he will thankfully receive any honest criticism and be ready to be benefitted by the same.

OUR FUTURE RELIGION.

It is a fact patent to all that religion is at the basis of Hindu society and as such it seems necessary to find out what our future religion is likely to be For our present purpose let us leave out of account those zealous propagandists of different religious creeds who proclaim from the house-tops that their particular religion alone will be the only future religon of india. While we admire their zeal and earnestness we are not for various reasons prepared to accept their verdict which is after all one-sided. Let us look facts squarely in the face. For the sake of argument at least let us make two broad divisions of Hindu society-one the educated minority and the other, the uneducated majority. As matters stand at present the uneducated are sunk in ignorance and their present and future religion naturally is and will be a mechanical mix ture of myth and superstition. The educated minority, however, stand on a different footing altogether. Religion there, is no longer a living force. The foundations of faith and hope have been radely shaken. The old order has changed and the new one has not taken its place. There seems to be a vacuum. Many young men are on the brink of agnosticism, if not atheism. Supreme indifference and callous contempt towards things religious seem to be the order of the day. Theology, metaphysics and philosophy have all been relegated to regions of oblivion. Under these circumstances the religion of the future can better be imagined than described. Hinduism, Buddism or Aryanism and Brahmoism no longer offer any chances of attraction. only ism likely to prosper is indifferentism. Few souls there might be here and there who might be deeply pious or religious in the ordinary acceptation of the term but the majority which is now driftiing towards that rock will in future be either foundered there or be sailing aimlessly hither and thither. 'Religions may come, religions may go, but I go on for ever' will in all probability be the motto of the 'educated 'few. At the most belief in an Unknown Power may remain but beyond a mere belief nothing will exist

We, of course, do realise the significance of many of the religious reform movements at present endeavouring to avert such a calamity. But here also one finds difficulties. Internal fees and external dangers are undoing their work. Even among those that have joined the ranks and file one notes with regret high ideals of genuine reform not guiding their destinies. Domestic reform is at a stand-still. Vested interests and desire for fame and glory have urged many to fight under the banner of reform. With the honorable exceptions of few men who are really sincere and devout, one finds men inside these circles ready to fight and quarrel and back-bite. We find several instances of unscrupulously breaking the bonds of Dharmic friendship simply because there was a slight difference of opinion on a trivial matter. Personal feelings of jealousy and ill-will have driven many to forsake their principles and join the ranks of national enemies. Let any one remain for a few years and study the inner workings of the minds of the so-called leaders and he is sure to have cause for disappointment and disgust. With such reform-movements and with such self-willed insincere leaders the cause of hypocricy and not of reform will be advanced and the future religion will take its own The form of any religion may remain but the spirit will have flown away. Materialism, agnosticism and indifferentism will triumphantly march on. How shall they be arrested in their growth is a problem for the gods to solve.

AGRICULTURE Versus INDUSTRIES.

Indian economists are busy discussing the pros and cous of this question. Shall India be in future an agricultural or an industrial country? Where doctors disagree a layman cannot decide. The present writer in his college days had an occasion to hear his professor of Economics say that barristers cannot manage business,' who thereby hinted that in this country at any rate industries have no future in the manner they have in Western countries. The nature of education we receive, the climatic conditions, and our

social environments which stunt the growth of real businesss-abilities,' all point to the fact that India of the future ought mainly to be an agricultural country. The zeal for sudden industrial advance has retarded the progress of agriculture. The agriculturist is daily becoming poorer and poorer. His surroundings have not become healthier. His standard of life is not bettered. Dire destitution and pinchlng poverty will fall to his lot. As days pass on the question of obtaining a decent livelihood is becoming more and more difficult. Unless an effective solution of this problem is offered, no advance or progress worth the name is possible. Among the middle classes one finds the love of luxury consequent on wrong notions of 'refined life' steadily growing and with all our pious wishes of a return to a life of simplicity, to a life of plain-living and high-thinking wholesale importation of habits and customs alien to our instincts is likely to spell the ruin. Few industries as those of cloth-manufacture and sugar-manufacture may prosper but all at once a sudden jump into industrialism will only be a leap in the dark. When agriculture is carried on scientific lines and the lot of the honest peasant is bettered by a better system of education probably one shall exclaim.

"Sweet Ind! Loveliest country of the world where health and plenty cheer the lab'ring masses." For all this, the better-housing of the poor, sound organisation of charity and speedy arrangements to save the ryot from the clutches of Shylocks, are needed. Or else the agriculturists' lot will be a miserable one.

With our present babel of tongues and with our social disabilities consequent on religious differences, it is extremely doubtful whether even in the distant future social efficiency or communal solidarity could be evolved. It is all easy to trace the existence of some elements of union but for all practical purposes these do not exert dominating influences and mould our lives. Theoretically for purposes of eloquent newspaper or magazine articles these are to be hunted out. As such the present disruptive elements compel one to become pessimistic of our future in matters social. We leave it to our critics to decide where our hope lies.

The Salient Features of the Vedic Dharma.

I.

(BY PROFESSOR SUDHAKAR, M. A.)

YEVER has there been in the annals of the world so much talk about Religion as is at the present day. Everywhere you find some new cult, new creed, or new sect with an exclusive claim to Truth. Every one of these presents to you its own doctrine of Divine Faith or Grace and asks you to embrace it for the sake of your final salvation or deliverance from the bondages of sin and misery Even the materialistic and atheistic schools preach some sort of Perfection and Liberation. These are all different forces working to draw men towards themselves and only the strongest would survive in the end. Others would resort to a system of "Pooling" and thus the one that survives shall be the one that includes in itself the best elements of all the others. This is the view point of certain Idealists. I am not to justify their Ideals by the cold arid touch of reasoning. My present business is to put before my readers my own appreciation of certain impo rtant features of the Vedic Religion which I have learnt to love and live to some extent. Let every one who believes Religion to be a force see how far these reflections harmonize with the mighty current of Modern Science and Thought. If ever in my delineations I pass in review the current thoughts of other religions, it is all in good faith, with a sincere desire to arrive at right conclusions. I firmly believe that Religion has in its final resort practical interest. Its business is to raise the human mind to control the environment both within and without.

2. The Vedic Dharma from the most immemorial times with its widely-operating forces has been made once more a prominent factor in the present struggle of religions by the great Personality of Rishi Dayananda. He preached to us that the claims of the Vedic Dharma are not

exclusive but inclusive, that the Truth inculcated in the Vedas is never a monoply of any class and cannot be copyrighted, that there is no "chosen people" of God and that the Truth that animates and sustains any sect or cult can be traced back to the original source—the Veda—the great Repository of Knowledge and Wisdom. I am not to say here anything about the great antiquity of this source nor anything about its claims to Divine origin, for they are separate problems in themselves not easy to be handled briefly and hence beyond the scope of the present paper. What I here want to say and show is that the life-giving teachings of this great Vedic Dharma which guided humanity in the past ages are equally fitted to mould the destinies of the present as well as of the future generations from eternity to eternity. For:—

"Truth crushed to Earth shall rise again, The eternal years of God are here."

3. What is the Vedic Dharma and what are its salient features is the question before us. The right answer to this question would make us look at the subject from different points of view, for every view point has its own attitude and that attitude reveals a particular truth. At the very outset of our inquiry that which confronts us is the word "Dharma" for I have scrupulously avoided the use of the word "Religion" as its equivalent and as I proceed I will give my reasons for doing so.

Dharma (चार्म) is a very simple word but it carries a world of sense—a world of meaning. To understand the word is to understand much No other word in the history of any literature or language can convey even a fraction of them eaning which this so wisely and ingeniously constructed word चार्म conveys. It brings home to us so clearly and simply the most fundamental Principles of life which can satisfy alike both the theist and the atheist. In fact when we analyse the word, we get something all-satisfying in the face of which no atheistic

tendency or as nostic turn of mind can stand. This wordthis eternal word -comes from the root (4) dhri meaning "to actually live in life." Dharma would therefore mean that which is to be lived, that which is to be imperatively assimilated and incorporated in our lives. This is not clear as yet, perhaps, but to carry the thought furtherall life is living, living is responding or acting. Dharma teaches us right-living, right-responding or right-acting. Dharma is then the sum-total of the right activity of our soul. But all activity involves the preceding thoughts and the co-existing or the succeeding feelings. So Dharma is complete when right feelings exciting the right thoughts express themselves into right actions. See the totality of life which Dharma to nourish and develop! Behold its vast connotation! Dharma comprises in a nut-shell, in a sense, the whole mystery of life. In fact when we rightly understand it, no mystery remains, all becomes a revelation, pure and simple. Thus Dharma धार्म takes into account the total life of our souls as exhibited in feelings, thoughts and actions and seeks for their development in totality. The exclusive stress which the Vedic Dharma lays upon "Life" as a whole, makes one think of the modern Pragmatic school of Philosophy in the which the late Professor William James West, on of Harvard and Mr. Schiller have written so much. wise thinkers have exposed the shallowness of the abstractness of thought. To them Life and Thought are both concrete and relatively situated. Thought, Religion, Science and Philosophy are all servants of Life. Their main business is to be conducive to its welfare and well-being. They have popularized the "cash value" of Truth. They measure this "cash value" in terms of lifeinterests. In fact they have brought down Philosophy from its "airy regions" and indifferent flights, to the low, common earthly level of this solid and matter-of-fact world. I cannot say how far they are right in fettering Thought in the bondages of earthly interests, or how far they can do so in the face of Thought's natural and universal aggressive movement, but I can feel that they want to emphasise amidst all the war of words, the same central idea of evolving life under all circumstances. I am sure, the Vedic Dharma would welcome this wave of Pragmatic Thought in the West, as heralding the golden era of Universal Brotherhood of Humanity in Life and Death, for, Thought estranges us and life unites us on many points. If life building and consequently man building is the chief function of Dharma, modern civilisation shall not be deprived of this great agency, rather it would press it into its service to evolve the best type of manhood and womanhood.

CONFLICT BETWEEN SCIENCE AND RELIGION."

This is the next topic that I am to discuss in the light of the Vedic Dharma and its discussion would lead me to propound "Intellectual Freedom" as its second important feature. Much ink and energy has alrealy been wasted by the best and wisest brains of the preceding centuries to settle as to how far the interests of Science and Religion harmonize or conflict. The votaries of one have persistently and eagerly maligned the votaries of the other. Crusades and compaigns would have been avoided, there would not have been so much bloodshed in the name of religion, bigotry and prejudice would not have claimed victims, if only the claims of each had been recognized and not sacrificed. However good sense has prevailed after all. The twentieth century would knit them together in the closest bonds of mutual love and sympathy, for Science and Religion, far from being they were called, are found to be bitter enemies as bosom friends, both working together to further the interests of the Life of humanity. Both these agencies are further helped by the vast shuttle of modern life weaving together all races and creeds into the closest bonds of union. I can pick up only two names out of the vast number of Western thinkers who have already recognized the mutual claims of both Science and Religion. Says

Dr. Martinean; "Science discloses the method of the world, but not its cause, Religion its cause, but not its method and there is no conflict between them except when either forgets its ignorance of what the other alone can know." Says Dr. Chiene Professor of Surgery: "There can be no antagonism between true science and true religion. They clash only when they are false." Let me now turn to the Vedic interpretation of this conflict. The conception of the "conflict between Science and Religion" is absolutely foreign to the Indian mind. The Indian mind does not find any "unbridgable gulf" between them and consequently is not bothered with any manufactured "reconciliation". Dharma leaves no margin for such a step. Science only rationalizes or systematizes facts—facts as it finds in Nature. It is in a sense an exclusive thought-development. Dharma comprises in itself as we have already explained the development of thought, feeling and Will i. e., the Soul in all its entirety. Science to the believers in the Vedic Dharma is only one factor in the development of their Self or Soul. They did not sacrifice the claims of Feeling and Will at the altar of the mad specialization of Modern Science. For I believe that if the emotional element in any "branch of knowledge" be reduced to the vanishing point, we become mere intellectual machines, mere theorists with no practical aim in view. The ancient Aryans distinguished themselves not only in the Analytic method of study but also showed remarkable efficiency in the Synthetic method. They always studied "Part" in the light of the "Whole." They realized Him in each and all (भृतेष भृतेष विचिन्तय). These ancient seers felt in the serene depth of their mind that there is no break in the spiritual Unity pervading and permeating through the endless forms of this world. They always saw the Macrocosm in every Microcosm. The present danger with the modern sciences is that they carry the Analytic method to the extreme. Our scientists start with the fact that all knowledge is One and for the sake of convenience they split it into different sciences but their over specialization in each science makes them forget its relation to the Whole and thus "losing Forest in the tree" they complain of the resulting medley of Confusion, Doubt and Suspicion.

In the past History of Arvavarat, go as far as you can, from the Vedic period downwards you find nowhere any trace of this "conflict between Science and Religion." You may come across instances of religious bigotry and fanaticism, the priestly assertive superiority of the conceited Brahmanism of the Medieval times, but the order "thus far and no further" you cannot find pronounced in any recognized scriptures of the ancient Arvans. Philosophy of the Vedic Dharma could be divided into Epistemological, Psychological and Ethical corresponding to (Thought-side) ज्ञान (Feeling-side) भाक and (Will-side) कर्म. The Arya Samaj emphasies all the three sides without ignoring any. It is for this reason that we believe that no religious teaching unwarranted by Reason adopted merely on blind faith. Faith we must have in many things but it should not defy Reason Our faith should be rational. I do not share the belief of my Mohemadan brethien that Religion is something above Rea on. Kanad in his Visheshaka clearly points out बुद्धिपूर्वा वाक्य कृति वेदे (in the Veda everything is rational and can therefore be proved by Reason). We read somewhere else that जिज्ञासा नास्ति नास्तिव्यम (enquiry is not disbelief). Manu is still more clear on this point when he savs:-यस्तर्केगात्संघते "only वदे मेतर: स धर्म really knows the Dharma who has grasped the reason of it." Even the great authors of the six systems of Aryan Philosophy acknowledge that the germs of knowledge out of which they developed their respective systems were deduced from the Vedas. All that has been said uptil now goes to show that Reason was never considered by our ancient as opposed to religious interests-rather they considered it a great help for the solution of the problems of Life. Their spiritual interests were harmonious with the scientifically or philosophically verified experience and never at any stage of their past History was their made any a clear-cut distinction between Science and Religion. We therefore as their descendants are not afraid of modern Science for there is nothing to be afraid of. It can frighten those who divorce it from their Religion. We welcome it because it is ours. The facts of Science are as good facts of God as the spiritual facts. What we need do is to chasten modern Science in the light of higher Wisdom, Morality and Spirituality which require still deeper and subtler thought than the present-day Science can boast of.

One word more in this direction. It may be asked when and where and under what circumstances this "conflict between Science and Religion" originated? I will briefly give my answer. It originated in the West in the period of Western Renaissance when Reason awoke out of its dogmatic slumber of centuries together. Renaissance brought a new spirit of independent researcha spirit that would not tolerate unreasonable authority. A regular compaign was launched by the advocates of this new spirit against the priesthood-the keeper of men's Conscience and Faith. Orthodox Christianity could not stand these progressive and expansive forces. It could not defend its dogmas such as "creation of the World." "Adam and his rib," "Eve and the Apple," "Noah and his ark" and "Language and the Tower of Babel." The infantine fancies or boyish speculations of the Old Testament could not stand the light of Reason. Thus the Church of Rome raised its voice of condemnation against any one who would question the creed, and as time went on, it became historically the foe of Science and of Freedom of Intellect. Thus the Church stood on one side and Reason on the other. The "conflict between Science and Religion, was made a standing factor and the Gulf between them has yet to be bridged over by the Western savants. .

THE ORIGIN OF EVIL. A CONTRAST :-

I have shown that the conception of the Vedic Dharma is the conception of Life itself. To understand Dharma is to understand the problem of Life. The scope of Dharma is the fullest development of our soul or self. It is to make one live in "immensities and eternities." Those who have followed my reasoning from the outset can well understand that Dharma as understood by the ancient Aryans left no room for dogmatism. Practice was its chief feature for its chief concern lay with the life of the Individual Soul in all its aspects-individual, social and spiritual. Here it should be remembered once again that life implies growth or development, which in its turn implies activity. This imperceptibly brings me to name another feature of the Vedic Dharma, termed "The Law of activity in life" popularly called the Law of Karma. I should distinctly say that this Law of Karma is the most distinguishing point of the Vedic Religion. The ancient Aryan Philosophers have laid so much stress on this point and have treated this Law under so many different forms with their subtleties, that it is a theme in itself and requires separate treatment, but my present business precludes any detailed discussion on any point. However I cannot help mentioning that this Law of Karma brings in the discussion of the origin of Evil which has been so beautifully portrayed in the sacred Scriptures of two Christianity contemporary religions, I mean Mohemadanism. I should be excused a contrast. I am tempted to it for more than one reason. The great cardinal principle of christianity-Redemption through grace or faith-also believed in by Islam is the exact opposite of the Law of Karma and logically follows from the theory of the origin of Evil propounded by these two religions. I shall therefore briefly narrate the story of the origin of Evil (for it looks more like a story than a theory). The wording is my own though the idea is taken from the Bible. So runs the story :- In the beginning when God

created man, He asked all the angles to bow before Him. All obeyed except one. This one through his disobedience was brought under the wrath of God. He did not repent and henceforth for all ages made himself a professional misleader of men, under the welknown name of Devil. This devil according to the Christians and the Mohamedans is a separate entity, rather has a personality of his own, though the questions as to why he was created when he defies at every step the Sovereigntly of God and if created by His express desire why we should not attribute Evil to God directly are insoluble enigmas to them. To resume the thread of narration, this Devil, when Adam and Eve lived in Paradise, began to mislead them and set them against their Heavenly Father. Adam and Eve in that blissful retreat were denied no heavenly grace. They enjoyed fresh fruits and happy days. But they were asked not to taste the fruit of a particular tree. This excited their curiosity and proved to be their temptation. The Devil pursuaded them to satisfy their curiosity. One day they tasted that fruit and lo! the master's indignation came upon them. They ate the forbidden fruit for they were not told why they should not. Any one of us in that position, with a grain of common sense, would have done the same thing for none of us is willing to be subjected to blind authority. The punishment inflicted on them was that they were driven out of that blissful abode and they and their progeny, i. e., we the human beings were eternally doomed. But God is all-mercy and would like to redeem us. He accordingly sent the Redeemer in the person of Christ-the only begotten son of God that by faith in him we might be He will lead us back to the heavenly Father. according to the Mohemadens we must put faith in Mohamed for he would lead us to the right Path. Now this is what religion and Mazhab has to-say about the origin of Evil and our escape from it. Does it not seem utterly superficial and artificial? It does not teach us the real It does not lead us to the central idea of Life. It presents theo; ies illogical and irrational.

The Vedic Dharma, as it bases itself on the concrete conception of life lavs down no irrelavent or incongruent statement as to the origin of Evil. We have all read or heard a lot about the popular conception of deva-asrasangram (देवास्त्राम) so often referred to in the Aryan scriptures. It presents to us in a very simple way the solution of the problem. According to this conception our minds are battlefields where good or evil forces are arrayed. The fight begins and at times the moments of crisis arise when tremendously overpowering evil forces are pitched against the slow-winning good forces. What we want on such occasions is ready decision, prompt action and speedy march along the line of greatest resistence. These virtues are acquired by constant practice, by living and acting on life's Ideals, by slow and steady progress in controlling temptations and guarding against the evil forces on the way of life. The problem of evil is really no problem of Philosophy, it is the problem of life, it is the problem of actual mental struggles, it is in fact the problem of every-day common temptations. How they arise -from within or without -how to cope with them, how to get clear of their snares these are concrete facts and the Vedic Dharma treats them as such The very fact that personal choice is with us and it is we who have to suffer or enjoy the consequences of that choice, shows clearly the prominent factor of self-initiation and self-organization of life's forces. The Vedic Religion does not believe in any irretrievable fall. We are not fallen and if fallen at all fallen to rise again. And if we have fallen, we have fallen through our personal follies and we can rise also through our personal wisdom. Great men guide us no doubt but their lives are mere guiding stars and it is we-we the living souls who have to do the walking and covering of the distance. There is no short cut in moral life. The Kingdom of God is nowhere but within ourselves and to see God is to turn ourselves spirit-ward and not matter-ward. our Dharma Thus which teaches us the in-dwelling-presence of the mighty

spirit and which makes life the first and foremost point of inquiry, does not stand in need of theories where actual practice is needed and turns our attention to Right-living and Duty that haunts us at every moment of life. Even if we take the transcendental meanings of this Christian-Mohammaden theory which would in that case represent "man's fall" from Paradise as an allegorical illustration of the fall of every individual soul in this world from the spiritual height to the animal level, then too its great defect is that it absolutely ignores or belittles the "personal efforts" of individuals. By putting a Mediator between us and our God it overlooks the inner resources of the soul and makes God only an official be approached through the proper channel of another subordinate official. No body can stand between us and our God even if the bargain be one of virtue. Virtue or character is never a gift. It is always an acquirement which comes through right Karmas or righteous efforts of the self. We are expressly told in the Bhagavad Gita (Karm Yoga) 8.....19:-

निपतं कुरु कर्मत्वं ज्यायो ह्यकर्मणः। शरीरयात्राऽपि चतने प्रसिध्येदकर्मणः ४ तस्मादसत्कः सततं कार्यं कर्म समाचर । असत्को ह्याचरन्यकर्म परमा-प्रोति पुरुष !

"Perform thou right action for action is superior to inaction, and thou art inactive, even the maintenance of thy body would not be possible.

Therefore, without attachment, constantly perform action which is duty, for, by performing action without attachment, man verily reacheth the Supreme."

There is no one so despised who is conscious of his weakness and whose heart burns with deep feeling of repentence, for whom the doors of Heaven are closed. Man is not so "down below," God is not so "up above," so high and so far that he needs the ministry of angels to communicate with the world. To say that such and such man over stands between God and us and without his help we cannot be saved is to deny that the soul is a free and active

agent free to weave the warp and wood of his destiny. On the contrary it is to make him an inert mass of dead matter which can be disposed of in any way. No, we are persons. We are intelligent beings. Our souls are the master-powers. They can make or mar their fortunes. There is only one other religion which has laid so much stress on individualkarmas and this religion, I mean Budhism is purely an offshoot of the Vedic religion and was launched in the form of an utter protest against the degenerate Brahmanism of Budha who was really an apostle of the those days. Vedic Dharma found that the people of his country were going head-long into perdition. They were given exclusively to sacrifical rites. Form of religion was to them everything, Spirit of religion they absolutely ignored. result of all this was that the selfish interests of the priestly class were prominent and predominent. They were shown in many ways, especially in the shape of a lot of ceremonies utterly irrational and many even abominable to contemplate, but as they were all conducive to the purse of the priestlyclass and to the so-called Mukti (salvation) which the people hankered after, they were regularly performed and minutely observed in great faith and sincerety. Budha raised a regular crusade against this form of religion, so utterly void of spirit, and he went so far in his antipropaganda that in the gospel which he preached or the message which he delivered to the people, no place was given to any ceremony. He emphasised personal, indivi dual Karma to the extreme. Do good and be good was the essence of his message. People have charged him with atheism but this charge falls to the ground when we consider that he preached to the people what they wanted badly-and what they wanted was the personal touch of Divine Life, a magnetic influence of personality, and all this through Budha's own life worked wonders amongst the people who were brought back to lead pure, chaste and godly lives and ignore the hideous rituals and meaningless ceremonials. Budha decidedly discarded the discussion of intellectual problems with the common people for he

clearly saw that the disease with which the people of his day were stricken was not an intellectual disease; it was rather the disease of the heart and thus they needed the heart cure more than the intellectual doze. Their head was alright. They could discuss deep problems very well. The perversity lay in their hearts and Budha like a wise doctor laid his finger on the right point. Thus when people came to him and asked "Lord! What is God? and what are His ways? "His simple answer was "Do not try to know the Unknowable. Go de thy duty on Earth and that is enough for you." By means of this digression I wish to make two points clear:—(1) That Budhism like the Vedic Dharma lays much stress on individual Karmas, personal efforts, (2) that Budha's silence on intellectual problems was intentional and served some purpose and that from this we cannot infer his atheism.

It should be remembered, however, that I am not defending exclusive Karmas (actions) for I believe, as I have already said, that the path of life is Three-fold, that pure Karmas (actions) unaided by jiyan (knewledge) and bhakti (devotion) do not lead to the full development of self. Karmas are only means to an end. The end is known through knowledge and is constituted by devotion. Thus it is extremely necessary that our life must have a goal and the goal should be the right goal and that our actions must fully justify the rightness of that goal.

AN OBJECTION ANSWERED:

I must answer an objection here, which is so constantly hurled against Hinduism. It has been asserted so often, that Hinduism through its belief in the Law of Karma has been irresistibly driven into the pool of Pessimism. And this was quite natural, say its opponents. The reasoning through which they arrive at this conclusion is singularly peculiar. They start with premises which do not support their conclusion. They argue thus "The Hindus believe that nothing can save them except their individual Karmas. As they sow, so shall they reap. But in

the majority of cases they have not sown the right seeds, thus suffering to them is inevitable. There is no escape from it on the theory of Karmas. Redemption or grace they believe not. Thus to them no release comes except through This engenders in their minds the door of suffering. hopelessness and despair. This is still more increased when they find that no one can help them out of their present lot, their parents, friends and relatives are relations in name, they have been brought together by chance and shall dissolve when time comes. Alone we enter the world, they say, and alone we exit. Thus the Hindus seem to picture themselves as solitary beings in the wide wilderness of this world, knowing not wither they go and from where they come. Thus under the burden of sins they run through the cycles of birth and death for ever and for ever What else than pessimism can we expect from such a view of life and this is all due to the Law of Karma." Now this is injustice, utter injustice both to the Law of Karma as well as to the understanding of the critics. The critics of the Law of Karma have missed the very spirit of it, which runs through every core of Hinduism and imparts to it life and energy, all the vitality that has kept it fresh for ages in the life-race of races. In the first place they ought to understand that no Karma (action) is purely individual. When we call it individual, simply wish to point out the centre of its influence (i. e., individual being), the point origin, the sphere of its growth. But we do not mean to say that its influence is so narrow, that it does not reach out to wider extents and larger spheres. But on the other hand, we believe that our actions are practically infinite in their results. "Our echoes roll from soul to soul, and live for ever and for ever." Every action indicates an agent as well as a patient, an actor or doer and something acted upon. Side by side, with an individual Karma we believe in the great social Karma. Society affords an atmosphere in which the actions of an individual leave the individual acts indelible impressions. Not only

towards society but is also acted upon by the society. Thus through the action, interaction and counteraction of the individuals in a society the social web is woven and the social organism is constituted. The Vedic Dharma enjoins upon every individual to work out his destiny in the social environment through the right attitude and right Karmas towards other units of the society. Society is an hierarchy of individual souls co-operating together on the basis of birth-quality and working out the great social evolution. The world is inhabited by the free, individual souls which constitute a democracy—the souls have equal rights and privileges by nature to evolve themselves into fuller personalities. They are free by nature, as I say, and they increase their freedom through right Karmas and bring themselves into various bondages through wrong Karmas. Now to be in the free society of individual souls and to co-operate with them to work out social Evolution-the social salvation-the United Destiny of all mankind is a great blessing. It is an optimism of the sternest stuff. It inspires us for we live for others and others live for us. And in this mutual give and take lies all the interdependence of society and its Units.

The Vedic Dharma, therefore, is not based upon the personal welfare, the individual exaltation, but upon the welfare of all—the whole world, rather the whole Universe. खोकाः समस्ताः सुखिनो भवन्तु. Love, Service and Sacrifice, these are the three cardinal principles of social Evolution, and these altruistic virtues, every individual soul is enjoined to acquire and practise in its life-career on this earth and others. Thus we find that life sustained by these three great virtues is converted into a "fine feast of feeling" and not something to be dreaded and despised. In the centre of Hinduism lives Optimism, but to the centre very few critics penetrate. To draw hasty generalizations from the external parapharnelia of Hinduism and to charge it with Pessimism is not to say the real truth. Thus the Law of Karma, instead of making us pessimistic prepares us to fight out our individual battles in the life-struggle and

contribute our humble quota to the great social Evolution going on around us. It respects our individuality as individuals but as erg ins of the great social organism it teaches us to merge our individualities in the personal life of society.

(GOD WORSHIP versus MAN WORSHIP!)

"Worship" of some sort, has in fact constantly occupied the attention of people from the dawn of Humanity down to the present day. It has been their only guide towards virtue,t heir only refuge from vice, their source of comfort and support, anchor of hope and at once the persistent deterrent from evil and crime. On the other hand, the misguided notions of "worship" with various people, have been the cause of cruelty, bloodshed and terrible crimes which stain the fair name of religion and have kept many sincere thinkers and pious people away from it. The terrible persecutions, the bloody compaigns and crusades undertaken in the name of religion constitue the blackest portion of the religious history of the world. The religions that have spread merely through the power of "sword" and "blind force" have in the present days shown lack of vitality to maintain their prestige in the face of the onward march of intellectual forces. The modern world rarely submits to the blind authority of a brutal force, hence all religions that have thrived on it shall have to give way and vacate their place for more inspiring religions of gentle virtues and modest ways of worship whose main business is to regenerate the fallen humanity and restore it to its highest and sublimest, heights of glory worthy of the dignity of mankind.

"Worship" has taken various forms according to the notion of the diety worshipped. Some would place worship in the intellectual admission of one set dogmas, others in that of another set. Others would find it in the minute observation of certain days, fasts and festivals; some in certain prayers solemnly offered up in certain places considered to be consecrated in the name of

some saint or seer; others in songs and hymns, in visions and ablutions and various other ceremonies and rituals. All this Fetish Worship has been the peculiar feature of the semitic type of religions. With them the Transcendental View of God or spirit has been much emphasised. Their deism has made their worship more external in essence and for this reason, much stress has been laid by them on the Forms so peculiarly expressive of the view. Their transcendental view has obliged them to picture their God as a man-god, who comes down on Earth or sends on earth his own agent to aplift men and look after their welfare. To me it seems that Redemption through Grace or Faith can be traced back only to the transcendental view of God which Christianity and Mohemadanism so clearly teach.

The Vedic Dharma apart from its belief in transcendental view, preaches God to be Immanent as well. He pervades the Universe as spirit pervades the body. Thus spirit-worship or God-worship is another peculiar feature of the Vedic Dharma. I do not mean to say that man-worship has never charmed the Indian people, rather it was the one source of their chief inspiration during the medieval ages, but my contention is that this is not the right sort of worship enjoined by the most recognized scriptures of the Aryans.

"Worship" is with them the spontaneous outflow of spirit towards the highest spirit, a natural leaning towards its kindered environment so conducive to its highest spiritual development. Dissatisfied with the cosmic environment and not finding its real food in it, our souls turn inward to seek deeper and profounder relations with something superior to and transcending the material environment. The chief function of worship is the expansion of self, its growth and development. The Vedic Dharma pictures God as the highest Ideal of man, a perfect perfection to be attained by him. Aryans have always been famous for their penetrating and intuitive intelligence and for an eminently

meditative and poetic nature. They always lived in and their highest Ideal was God Himself. Worship with them was the appropriation of that Ideal, getting nearer and nearer to the Ideal and finally to actually live in their lives that Ideal. The problem of God to them, was only a problem of the Ideal. If the Ideal can beliving and life giving, if its silent touch can transmute life, then I am sure to picture God as an Ideal, not only simplifies the problem of God, but also places the devotee in a more favourable situation as to the perfect development of the self. The end always operates through the means and the God Ideal contemplated in the cool of the morning or in the silence of the night when the passions, are calm and the troubles of the heart are allayed and all is calm and still both within and without, transmits through our souls a thrill of eternity. Then do our souls reach out our permanent abode and we breathe in the atmosphere of peace and purity and our souls are galvanized by the divine touch of some soothing source of life and comfort to live for ever and for ever. This is the Ideal of Godworship practised by our ancients and left to us as their heritage.

The Religions of Japan.

(BY P. K. BISWAS "NO-GAKUL," SAPPRO JAPAN).

Religion is the science of the regulative principles of our faith and practices in conformity with some eternal laws of Righteousness. Men are created in the likeness of God and the end and aim of life is to manifest this divinity within. An insatiable thirst in the human mind for something noble and sublime presupposes the existence of a supreme Being, whose thoughts can satisfy the cravings under all circumstances of life. Like waves in the ocean our impulses are surging out from the recess of our heart and to hold them under proper control by dint of our reason and judgment and not to be controlled by them constitutes the goal of Humanity. is, as it were, by living in blessed relation with Him that we can soar high and realise the beauty of human life as distinct from that of lower animals. Lives great men serve as beacon-lights to guide us through the ocean of the life of sin and sorrow to that realm of righfinds a teousness, where peace abounds and the soul sweet abode. There are those who while practising morality in their daily lives do not recognize the existence The people of Japan fall under this category of God. and the country is really on the brink of atheism. is really impossible to make the Japanese believe in the existence of a merciful God in the face of the sufferings of this world. Even the commonest folk will not hesitate to enter into a subtle and abstruse metaphysical discussion on the existence of the Omnipotent and the All-Pervading Creator. Hero-worship is, therefore, the practised religion of Japan and bears a sharp contrast to that of any other country in the East or the West.

ORIGIN OF JAPANESE RELIGION.

There are at present four religions in Japan, namely,—Shintoism, Buddhism, Confucianism and Christianity. The people look upon all these divergent religions in the spirit of Hero-worship. Shintoism is the most ancient of the religions of Japan and dates back to the reign of Tensho-ko-daijin (the Great bright Queen God), the first woman recorded in Japanese history. This religion is merely Hero-worship and recognizes the existence of many Gods or Divine personages. People who excel in a particular vocation of life are deified on the authority of the Emperor, and certain shrines are dedicated to their memory, where on a certain specified date in the year the votaries assemble together to pay their tribute to the departed souls.

There is now-a-days a brilliant array of eighty thousand gods among the Japanese and they are divided into three classes according to merit. The foremost names in the embellished list of the divinities of the first class are those of Tensho-ko-daijin and Jimmu Tenno, the Great Emperor, sixth in descent from Susano no Mikoto, brother to the defied queen-who reigned in 2753 B. C. The same rank is held by Jingo Kongo, the queen who headed by 80,000 soldiers conquered Korea, Hirosue, the mighty Commander of Port Arthur, Prince Ito and last but not the least, Mutsu Hito, the late Mikado whose memory is celebrated on the 30th of July. Kusu-no-ki Masahige Minatogawa Jinya is ene of the first grade shrines of Tokyo and is the daily rendezvous of hundreds of people. On the occasion of anniversaries, especially of such eminent heroes as Jimmu Tenno and Tensho-ko-daijin, the people offer new rice and vegetables to the departed souls and even the Emperor partakes of the offerings.

Confucianism and Buddhism are of later importation into Japan. About 284 A.D., (944, of the Japanese era) with the onrush of Chinese letters, learning and

civilization this re'igion was brought over to Japan. Buddhism was introduced into Japan in A. D. 552 (1212 of the Japanese era). This religion spread from Korea during the reign of Keiko Tenno who was 38th in descent from Jimmu Tenno and a very large proportion of the population profess this religion. By the influence of Chinese Confucianism and Indian Buddhism, women were reduced to a condition of subjection. Not only were they degraded in social status but also were humiliated in spirit. It being thought that learning would be detrimental to the feminine virtues, women were taught only such things as domestic management, etiquette, manual work, &c., so that inspite of the general advancement of civilization and enlightenment female education made little progress until the beginning of the seventeenth century of the Christian era.

RELIGIOUS RITES.

Every Japanese is born a Shinto on the birth of a child irrespective of the family religion, he is taken to the nearest shrine and the parents invoke the blessings of the spirit of that shrine on the new born baby. The ceremony of naming the new born baby is held on the sixth day or the eighth while the rice-feeding (अत्र शासन) takes place about the eighth month. These, however, are divested of any religious ceremonies.

On the death of a man, if so previously directed by him, the priests come to the family and pray to Buddha for his emancipation. The corpse is, then, removed to the holy temple of Buddha, where, after a solemn ceremony is gone through the funeral is held. For three nights all the members of the family of the deceased remain awake inside the house and discuss the noble doings of the departed man. Till the 49th day the soul is supposed to remain inside the house and the priest visiting it every seventh day, offers a prayer each time, till on the 49th day, after a solemn ceremony, rice cake is offered to the departed soul. On the anni-

versary, just as on the day of death, the people do not take fish or meat and the ceremony of offering rice cake is held as usual. According to Shintoism the punishment for wickedness is rebirth as devil seven times. The Shinto belief exists in the mind of every Japanese.

Although, of late years, along with other innovations, Christianity is making some progress in Japan, let nobody suppose that Christ is regarded by its followers as the son of God. The Shinto spirit works even in the Christianity of Japan. Christ is regarded as a great man and all the worship to him means nothing but remembrance of the varied qualities which he possessed. How even the most sincere Christian in Japan is at heart a Shinto will be apparent from the fact that in spite of all professions of Christianity during his lifetime Prince It's funeral took place according to Shinto customs at his own express wish.

It would be a mistake to suppose that the priests in Japan are the best type of men in the society; in fact it is rather the opposite that is true. Those who are looked down upon by the society for their evil deeds are generally the men who are recruited for this holy mission. If any habitual rogue after years of incarceration for his foul deeds, turns out a priest, he is forgiven by the society, nay held in high esteem for his move in a pious direction. The sanctified cloak of the priest converts him into an ideal personality. One fact will illustrate how the vow of priesthood is regarded as the best expiation for all sins even in the cultured society of Japan. In the cross country race held in Osaka in May 1912, about 300 champions took part and the University of Waseda was represented by three of its best athletes. Unfortunately, the heroes of that noble institution were left for behind in the race and one of them unwilling to show his face after a shameful defeat ran to the nearest barber shaved his head to embrace the life of a priest.

It was regarded as a noble expiation for proving an unworthy representative of the famous institution.

The marriages in Japan are entirely divested of religious ceremonies and are of a very simple nature. Intermarriages are freely allowed between different "religionists." It is really funny to observe the head of the family professing Shintoism, the wife Christianity and the boy possibly Buddhism. Interdining and intermarriage have worked miracles in Japan and those who have the best interest of India at heart should not be ashamed to follow the example.

Life of Swami Dayananda.

(BY PROFESSOR TARA CHAND, M. A.)

Introduction.

hangs a thick cloud. But beyond this cloud is shining bright—the Glorious Sun of Ancient Civilisation. It here and there has succeeded in shattering the cloud. Even as an optimistic traveller, when lost in a dark wood, is able to see a ray of hope, even as a faithful servant of the Lord in all his troubles and turmoils feels the distantly stretching out hand to help him, so the penetrating intellect of the true antiquarian is able to see through these rents. Yes, even so. Those diffused rays passing through the shattered veil are by his quick and keen vision focussed in one place and behold! he is able to give us an impression of the past which though not descending down in details, is yet by no means vague and ambiguous.

We are taken far away into the antiquity and made to see the first fathers of humanity descending down the white tops of the hoary Himalayas (1) sweetly chanting the simple and natural notes in the unostentatious language which humanity spoke and understood then. By no means are these simple strains low or mean in their subject-matter. They are not the strains of the bards written in praise of kings (2), they are not the prayers of

⁽¹⁾ According to Aryan Theory man was first created in Tibet. This view is supported by both Professor Oaken and A. J. Davis. See Harmonia, Part V.

⁽²⁾ Revelation ought to contain no history. Veda does not treat of any historical story. Sayan Acharya expresses the same view in his introduction to the commentary of the Vedas. For a full discussion of the subject the reader is referred to the Iftihasa Nirnaya of Shri Pt. Shiva Shankar, Kavya Tiratha.

uneducated minds offered to the forces of Nature (3), they are not the measured words written to celebrate some old love anecdotes. They contain all the wisdom that the Great God in His Divine Dispensation gave to the forefathers of humanity for the guidance of His erring sons (4).

These worthies of a distant Past coming down those ancient mountains settle themselves in the land that by Nature was meant to be the most pleasant and the richest spot on Earth. Through one portion flow the five silent rivers taking rise in the same mountain and finally uniting together, even as separated friends meet in a loving embrace. On the other side, we find the crystal Ganges and the lovely Jumna watering and enriching the land of the "Bulbul and the Rose" and finally meeting the long-parted Brahmputra. On the banks of these inspiring streams are engaged the forefathers of humanity in raising the superstructure of a civilization which though now no more existing in its pristine purity has left an impress upon all subsequent civilizations, which being at once simple, grand and majestic has left an ideal to be striven after by men of all times and climes.

The basic principles of this grand civilization are worthy of the attentive study of every well-wisher of humanity. The foundation of all is laid on the unshaky rock of Revelation. The Veda was the word of God and the fulfilment of the Vedic orders was Dharma and its opposite Adharma (5). The Veda inspired the Lawgiver (6). The Veda was the guide of the grammarian (7). The Veda infused life in the logician (3). The Veda served to instruct the scientist and the

(3) See Vedic Magazine, Vol. II, No. 1, Page 1-13.

(4) Such is the view held by all the Rishis of ancient India.

- (5) वेदा (शिवली धर्म मूलं। मनु० अ०२। स्रोक ६॥
- (6) Cf. Pramanam Parmam Shruti.
- (7) See the Mahabhashya, I, 1, 1, and the Yajur Veda, 17, 91.(8) See the Nyaya Darashna, II, i, 67.
- (9) See History of Aryan Medicine by Thikur Sahib Sir Raja Bhagwat Singhji, M. D. of Gondal.

surgeon (9), the dramatist drew his inspiration from the self-same source and the musician moulded his melodies after the melodious mantras of the Veda. To the Vedas turned the weary philosopher for consolation, in the Veda found the sage his source of Bliss and Beatitude. The seer (Rishi) was so-called because he could see through the meaning of Vedic mantras (10).

This original fountain of all that is noble and great in humanity, this source of all the lovely streams and brooks of various sciences, this reservoir of peace and bliss was not the exclusive property of any. It was open to the Brahman, to the Khshtriya, to the Vaishya, to the Shudra and even to the most degraded (11). No stamp of colour, no certificate of creed was necessary to obtain access to this fountain-head of Shanti. Nor did sex disable any to taste of its sweet waters (12).

In words unmistakable, in terms unambiguous did the sacred Veda speak to the simple plain primitive man. Distinctly and clearly did it proclaim the Eternal Trinity of God, Soul and Matter. "Two fair birds knit together by bonds of friendship perched on the same fig tree. One of the twain enjoyed the fruit of the sweet fig tree and the other not getting into the meshes of matter ruled and controlled the first" (13).

Under the instruction of Him who is the Master and Controller of all, did these noble Aryans live a true and healthy social life. Society was full of vigour and able to perform all the functions of a sound living organism. He that swerved not from the Path of Duty (Dharma) was the member of the Great Brotherhood. He that walked away from that path was sent down to the

⁽¹⁰⁾ Nirokta. 1, 20.

⁽¹¹⁾ See the Yajur Veda, 26, 2.
(12) See the Atbarva Veda, Kanda 11, Prapathak 24, Adhyaya 3,
Mantra 18 and Shraut Sufra.

⁽¹³⁾ See the Rig Veda, Mandal I, Sukta 164, Mantra 20.

class of Dasyus (14). But the four classes Brahmanas, Khshtriyas, Vaishyas and Shudras) based on "Division of Labour" lived a vigorous life in union and acted but as a single man. And why should they have not done so when the sacred Veda itself wished it?

Their love was not bounded by the limits of Geography. It extended even beyond humanity (15). Every bird that soared aloft, every animal that grazed on grass, every creatury with hair rough or soft, and every being that on troubled sea was tossed, found a loving friend in the ancient Aryan. He that hated the Aryan or whom he hated was to be conquered through the various natural agencies (16), like love, etc., that the Great God has bestowed on mankind. None was to be injured. Ahinsa was a great religious duty (17)

Co-operation was the key-note to all the social movements of the ancient Aryan. Together were men required to travel on the stormy path of life, together to face the hard world-ly strife, together were they to raise the great educational institutions, together to build the great kingdoms which in one sweep took in view the whole earth, yes, together were they to discuss and devise plans for the benefit of mankind, even together did their minds act and their hearts vibrate (18). Thus attracted by love to one another did they heartily co-operate. This co-operation was not possible unless backed up by great religious fervour and noble ideals of life. To insure this, the Word of God commanded them to behave like unto the sages and seers of old (19). To be truthful and free from falsehood was essentially necessary for them. For friendship without

· (14) See the Rig Veda, I, 51, 8.

(17) Ahinsa Parmo Dharma.

⁽¹⁵⁾ Mitrasya Gaung Chakshusha Sarvaoi Bhutani Sam-

⁽¹⁶⁾ See the Manasa Prakrama Mantras of Sandhia.

⁽¹⁸⁾ See the Rig Veda, Ashtaka 8, Varga 49, Mantra 2-4.

fidelity, love without honesty, society without sincerity and co-operation without confidence, cannot exist. Love brought them together and truth kept them together (20). Thus secured in hearty co-operation did they start to raise a great superstructure of science on the foundations laid in the holy Vedas. In one direction we see a host of Brahmrishis banded together to build a palace of Bliss and Beatitude where the wounded hearts might get healing and where the troubled hearts might enjoy perfect peace. Wonderful palace this! It has survived all the vicissitudes of civilizations Where great forts have fallen there this palace has stood. Time and tide have declared themselves unable to affect it. There it stands even now to receive and comfort the troubled sons of humanity. Once the eldest son of the mightly Moghul (21), wandering here and there restlessly, did find his ultimate rest therein. Once the great philosopher of Germany, Schopenheur, did find in it the solace of his life and the solace of his death. Wonderful were the builders of this great palace. They knew the secrets which the modern world rather shuns to speak of. Their souls were illumined by the light coming directly from On High. They were the preachers of true Bhakti and Jnana But let none suppose that they were mere dancers and singers. Let none suspect that they were unpractical men caring not for the affairs of the world. Let none entertain the idea that other useful sciences were unknown to them. They were keen logicians. They preached the ideal man practical life. " For a hundred vears duties should desire to live attending to all his carefully." (22). Their writings show them to be conversant with almost all the useful sciences. The mention of arteries at one place positively points to their knowledge

⁽²⁰⁾ See the Yajur Veda, 1, 5.

⁽²¹⁾ Refers to Dara Shakoh the eldest son of Shah Jahan.

of anatomy and physiology (23). The story of Nachiketa and the offers made to him by Yama Acharya prove them to be the possessors of great musical instruments swift running vehicles and various other comforts of life (21). The reference to Gandhar (Kandhar) and the description of rivers indirectly declares the writers to be conversant with geography both political and physical. The mention of Prana (25) and Rayi (two kinds of electricities) leads us to take them for great physicists. The opening verses of the Manduk Upanishad positively show them to be familiar with history. The story of Narada points to their vast study and great familiarity with the facts of of the physical world. With all this knowledge they were really wise. Pride contaminated not their mind. the end of the Manduk Upanishad we find the writer paying his homage to the seers (Rishis) and sages.

From the soul-elevating and heart-easing writings of these Brahmarishis we turn to Brahmanas. These are the books which are the commentaries on Vedas and which set forth the technology of various sciences (26). Honoured has been the position which they have held hitherto and honoured they will continue to be as long as the sun continues to shine.

Grammar is the next Science which attracts our attention. Before that Prince of Grammarians, Panini, took up his pen, various other writers lived and flourished. Their names are deferentially mentioned by the great author of the Ashtadyai (27) yet when pitted against that mastermind, all others dwindle down, as it were, unto nothingness. Great though by themselves they are too small to be compared to Panini. Let us hear what an impartial orientalist has to say about the Ashtadhyai:—We pass at once

(24) see Ibid.

⁽²³⁾ See the Katha Upanishad.

⁽²⁵⁾ See the Prashna Upanishad. (26) See the Vaisheshaka Darshna.

⁽²⁷⁾ For example Shaklya: -Ashtadyai, I, i, 31.

into the magnificent edifice which bears the name Panini as its architect and which justly commands the wonder and admiration of every one who enters. Panini's Grammar is distinguished above all similar works of other countries partly by its thoroughly exhaustive investigation of the roots of the language and the formation of words; partly by its sharp precision of expression, which indicates with an enigmatical succintness whether forms can come under the same or different roots. This is rendered possible by the employment of an algebrical terminology of arbitrary contrivance, the several parts of which stand to each other in the closest harmony and which by the very fact of its sufficing for all phenomena which the language presents, bespeaks at once the marvellous ingenuity of its the entire inventor, and his profound penetration of Literature, material of the language. (Wener's Indian p. 216).

When speaking of Panini we are naturally led to throw a glance at the work of the great writer Patanjali. Whom shall we place aloag side by him? Here is a mighty sage who has succeeded in handling three different sciences so thoroughly as to compel the admiration of successive generations. For the embelishment of speech he has bequeathed to us his great commentary on the Ashtadhyai, for the preservation of our health he has left us his Charaka and for leading us from the lowly things of the world to high spiritual things he has given us his admirable treatise on Yoga. Such was the mighty Rishi Patanjali—the true Yogee and lover of God—the benefactor of Man.

Yaska Acharya, command this science is unsurpassed. He ever shines like a star of first magnitude in the firmament of Vedic civilisation. His great work is the golden key with which we can unlock the great safe of the Vedas and get at the jewels of unsurpassed lustre and unmatched beauty. The Nirukta is verily a legacy of which we may well feel proud.

In prosody Pingala stands head and shoulder above others. The seven notes that he treats of are the very foundation of all prosody in the world (28). None has ever gone a step further than Pingala. Such is the perfection which this science attained at his hands.

When we leave behind the literary sciences and try to study the natural and physical sciences we find the ancient Aryan equally busy and active at them. Two testify to the great progress that they had made in medicine and sciences allied to it. Charaka and Sushruta are the two great store-houses of knowledge. They are the foundation of the European and Unani Systems of Medicine (29). Chemistry (Rasayan), Botany (Vanaspati), Zoology (Jangamavidya), Minerology (Khanijvidya), Physiology (Sharira Tantra Vidya), Surgery (Shalya Vidya), Medicine (Kayachikitsa), Physical Science (Padartha Vidya) and Antidotes (Agada) are the various subjects that have been treated in these books (30). The surgery of the ancient Aryans had reached a very high degree of perfection. The names of the agencies and instruments show on one hand the resourcefulness of the writers and on the other hand their keen and careful observation of Nature around them (31). Undoubtedly in some directions. e.g., the performance of operations on the skull (32), their surgery was far in advance

⁽²⁸⁾ See the "History of India" by Dr. W. W. Hunter.

⁽²⁹⁾ A European writer states that for a very long time Shark which is the corruption of Charaka was quoted as an authority by all the European physicians.

Alexander is said to have taken with him some physicians from India. The Court of Harron al Rashid had also two Indian physicians named Manak and Suleha to add to its attractions. Both the books, Charak and Sushrata had been translated in Arabic, etc.

⁽³⁰⁾ See Dr. W. W. Hunter's History of India.

⁽³¹⁾ For verification refer to the various issues of the Ayurvedic Rahasya Magazine and the original works.

⁽³²⁾ See the History of Aryan Medicine by Thakur Sahib of Gondal.

of the modern surgery of the West. It is no wonder to note that these men, who had made such a vast progress were broad-minded and liberal. Hence are not only the opinions of various medical men recorded respectfully, but the medical congresses and commissions find a place in the programme of their philanthropic work (33).

Astronomy is another science in which the ancient Aryan had special facility. The Surya Sidhanta even now continues to obtain the homage of great writers both of the East and the West It treats of Algebra (Bij Ganit), Geometry (Rekha Ganit.), Geography (Bhugol), Astronomy (Khagol) and Geology (Bhugarbha). It is this book which enabled Bapudeva Shastri to solve the hardest problems that were set to him. It is the knowledge based on this book which made it possible for Maharaja Jaswant Singh to correct the list of stars published by the French writer Dêla Hire. Well may then Dr. Hunter speak of the Aryan Astronomy in appreciative terms. What a pity that the ancient observatories have not escaped the ravages of revenge and bigotry (34).

One subject treated of in the Surya Sidhanta has an interest all its own. It is the theory of Manvantra as propounded by the great Astronomer on the strength of the Vedic mantras (35). The modern science, yet in its infancy, may not be able to support the theory of Surya Sidhanta

The well-known book "Orion" by Sj. B. G. Tilak may also

be perused with great benefit.

(35) See the Atharva Veda, Kanda S, Anuvaka 1, Sukta 2,

Mantra 21.

⁽³³⁾ See Mans Bakshan published by Vaidya Khunilal Shastri who quotes Charak, Chikitsaka, Sthan, Adhyaya 30.

⁽³⁴⁾ To fully realize the progress that the ancient Aryans had made in this science, the reader should carefully peruse the able contributions on "Ancient Indian Astronomy" by "Jyotishi" in the Vedic Magazine.

It may be noted here that the study of Trignometry in the natural course of things ought to precede that of Astronomy, and that the former cannot be cultivated without a thorough and complete mastery of Geometry.

but the theory must interest all those who are interested in the progress of human knowledge. Under the circumstances there is nothing strange in the respect with which men like Mr. T. L. Strange look upon this theory (36).

Just as we look in another direction we find a number of enthusiastic practical men engaged in several other useful arts. Here we find the great Vishwakarma, ordering and examining the manufacture of various machines and instruments; there the Great Krishna teaching the tactics of attack in the battlefield; at another place we find great architects like Nal and Nil at their work and yet at another place we see the engineer Maya devising the plan of a palace to be built of crystal rock. Forts are building on one side, bridges are being raised on the other. Ship-building comes into vogue as the Aryans advance on to the shores of the sea (37). These ships receive various names like "Ashvati." Airships too have found their place in the various means of transport used by the ancient Aryan (38). The Pushpaka Viman of the Ramayan is one example. The casting of gun and cannon is by no means neglected. Various are the arms used by those sages of antiquity. Fire arms find their proper place in the great catalogue. The Shataghnis -" weapons that a hundred slay "-planted on the battlements of Ayodhya (39) may be even superior to the modern

⁽³⁶⁾ See Mr. T. L. Strange's "The Development of Creation on the Earth" Pages 98 and 108.

⁽³⁷⁾ The reader should refer to Modern Review, Vol. VI, p. 381 and Pandit Lekhram's Dur Desh Yatra in his Kulyat, p. 578.

⁽³⁸⁾ Some Pandits hold that the very word Viman—like a bird—suggested the method of building airships. A certain Mahratta Pandit some nine years back published an appeal to the Indian gentry for helping him with money to enable him to build airships. In that appeal he stated that he had got his inspiration solely from the ancient books of India. Probably the same gentleman has already put forth a pamphlet on the subject in Mahratti.

⁽³⁹ Ayodhya was the metropolis of ancient India. For its description the reader is referred to Griffith's Translation of the Ramayana.

514 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR. weapons of warfare (40).

From these various arts when we turn to that great art of arts—the art of Government—we find there too the ancient Aryan unsurpassed. We find here the Parliaments, the cabinets, the various commissions and councils, all discharging their appointed duties. The true relation between the judicial, the executive and the legislative functions is well understood and beautifully worked out in practice. Government is keenly alive to the duties that it owes to the subjects. The welfare of the subject is the one end of the Government. Hence taxation receives its due consideration (41).

Education was a state function. It was free and compulsory (42). It was not confined to any one class or sex. It was all embracing and harmonious. No faculty was neglected. Bodily discipline was well looked after and special attention was paid to the food and drink of the Brahmacharies and the Brahmacharinies. The life that the student lived was all simplicity and plainness. The education given was by no means ill-liberal. Some of the sciences in which instruction was given are mentioned by Narada to Sanat Kumar as follows:—

The four Vedas, History, Grammar, and Philology, Anthropology, Mathematics, Physical Geography, Minerology, Logic, Ethics, Deva Vidyam (which may be translated as Physical Science), Brahma Vidya (Divine Knowledge), Zoology, Physiology and Morphology, Military Science and Art of Government, Astronomy and its dependent

⁽⁴⁰⁾ The reader's attention is invited to that ably written article of Pandit Vansidhar M.A., LLB, Pleader of Ajmere, appearing in the Vedic Magazine, Vol. 1, No. 5, page 1.

of Rishi Dayanand, Bharat Varsh ka Itihasa, by Professor Rama Deva especially the chapter on the king and his duties, and the well-known book of Jacolliot the "Bible in India" may be profitably perused by the reader to familiarize himself with the methods of Government in ancient India.

⁽⁴²⁾ Manu, 7, 52.

dent sciences and the science treating of venomous reptiles, etc. (43).

The highest text-book of the University was the Veda (14). Every boy was required to study it for at least 18 years and every girl for at least 9 years (15).

Society was then full of peace and prosperity. At one time we are told an ordinary cooly could get a gold coin for the labour of his day (46). Having enough and not distracted by unnecessary luxuries, people seldom had recourse to mean tricks and deceit. Men then were neither cheats nor were they cheated (47). Well then might thieves and robbers be unknown in the land of Dharma. No wonder that drunkards and gamblers existed not. Pure in thought, pure in word and pure in deed was the ancient Aryan.

To all this grandeur, Music—that master of souls and mover of hearts—lent a charm all of its own. Here was Narada playing on his pleasant Beena. Here his pupils singing their soul-stirring songs. Here Shri Krishna blowing his beautiful Bansari (flute) and there the Apisaras executing their exquisite dance. All round indeed there was happiness and joy. Every particle of pain melted away in the melody of music.

This grand civilization was not confined to India alone. With increasing numbers, the Indians began to

⁽⁴³⁾ See Sama Brahmana, Chhandogya, Prapathaka 7, Khanda 1, Pravaka 2.

⁽⁴⁴⁾ See Manu Smriti, 3, 2.

⁽⁴⁵⁾ The boy was to begin his studies at the beginning of the 8th year and finish them at the least by the end of the 25th year. And the girl to begin her studies at the age of 8 and finish the by the end of year 16.

⁽⁴⁶⁾ See Bharat Varsha ka Itihasa, Vedic Parba, by Professor Rama Deva, p. 579.

⁽⁴⁷⁾ This is how Kaikeya Ashvapati addresses Uddalaka: "In my kingdom there is neither their nor a miser, neither a drunkard, nor one who neglects to perform Agnihotra, neither a fool, nor an adulterer. A lultress there can be none."

move out of the land of their birth (48). One band leaving the holy land of five rivers, sojourning for sometime on the shore of the Arabian Sea, went in their ships to settle on the banks of the Nile and rear there a civilization which while admirable in itself, distinctly shows the Indian impress upon it (49). Another band yet passed on from India to people the well-known peninsula in the south-east of Europe and play such an important part in the history of civilization in that continent (50). Some men started from the religious metropolis of India—Kashi and settled on the banks of the Euphrates and Tigris (51). Some enterprising men leaving India on her eastern coast marching on through the Archæpelego and crossing the deep Pacific entered the distant Continent, Patal (America) (52). The connection established with these countries was well and carefully maintained. As the sun sends in all directions his bright rays so India continued to these distant shed the lustre of her learning on all children (53). An Indian Prince sometimes married the daughter of the king of some distant land to have the country attached to the mother of all by bonds of friendship and love(51). Sometimes a great teacher moved out to put an end to a religious schism (55). The Chakarvarati

⁽⁴⁸⁾ Manu, 10, 44.

⁽⁴⁹⁾ See Modern Review, Vol. VII. The Ancient Hindus and Ancient Egyptians.

⁽⁵⁰⁾ See India in Greece by Pocock.

⁽⁵¹⁾ See the Fountainhead of Religion, p. 155.

⁽⁵²⁾ See "From the Caves and Jungles of India" and the Theosophist, the Vol. for 1886.

⁽⁵³⁾ See Manu, 2, 20.

⁽⁵⁴⁾ Arjun married Ulopi of America and Dhritrashtra Ghandhari of Kandhar. See "From the Caves and Jungles of Hindustan" and the Mahabharata, Adi and Bhishm Parvas.

⁽⁵⁵⁾ See Zend Avesta, 65 and 66.

Raja called to his Yajna all the princes from all the lands to pay him homage and do him service.

This is not the fabrication of a fanciful mind. The very names of the various countries betray an Indian origin. Germany is but a corruption of Sharmani from Sharma, a title of Brahmins (56). In Ireland, Arabia, and Iran, we find the first syllables of the words but a distortion of the word Arya. Sparta is a translation of Sparda, Palasatine of Palisthan, Denmark of Dhanmarg, Sweden of Suyodha and Norway of Naravigna (57). It is not only the names of the countries that point to India as the centre of all the antiquities of humanity, but the fact that some of the lawgivers (58). of the countries that flourished in antiquity have a name similar to Manu the great law-giver of the World proves the same thing. A careful study of the religious rites and ceremonies of those ancient people will also support the above statement (59). Such was the grand civilisation of Ancient India, such the extent of its influence. With these facts before us the view of Jacoliot expressed in the following enthusiastic words is no exaggeration:

"Soil of Ancient India cradle of humanity, hail! hail, venerable and efficient nurse, whom centuries of brutal invasions have not yet buried under the dust of oblivion! hail! father land of faith, of love, of poetry, of science! may we hail a revival of thy past in our Western future!

⁽⁵⁶⁾ Note to the preface of the Rig Veda, published in London, quoted by Pandit Lekhram in his Dur Desha Yatra.

^{(57) &}quot;Bible in India," "Science of Language," Vol. 1 and Asiatic Researches.

⁽⁵⁸⁾ Minos of Crete and Menu of Egypt are examples. See Isis Unveiled.

⁽⁵⁹⁾ For example, the ceremonies or Druids resemble Indian ceremonies very closely. See "Hindu Superiority."

India is the world-cradle thence is the common mother sending forth her children. Even to the utmost area; an unfolding testimony of our origin bequeathed us the legacy of her language, her laws, her morale, her literature, her religion and her lore "the life of several generations would scarce suffice merely to read the works that Ancient India has left us on history, morale, poetry, philosophy, religion, different sciences and medicine, gradually each will produce its contribution, for science too possesses faith to move mountains and renders those whom it inspires capable of greatest sacrifices."

This remarkable civilisation and admirable advance in every direction appears to have reached its zenith under Shri Ramachandra, the ideal king of India. He in whom filial piety, fraternal feelings. conjugal love, parental affection and loyalty to the lord of Lords, had reached perfection, was indeed most suited to preside over the destinies of mankind at that very critical moment. With his head to plan and hand to execute, he succeeded in bringing to dust the learned but the proud and vain king of Lanka who tried to defy the great central authority of the king of kings (60). Ayudhya of Ramachandra is a grand sight. It is the metropolis of India. It is possessed of immense riches and is well protected by numer-

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⁽⁶⁰⁾ The way in which Ramchandra addresses Bali proves that he was overlord:—

This land, each hill and woody chase Belongs to Ikshavaku race.

While royal Bharta, wise and just
Rules the broad earth, his glorious trust.

The laws for those who sin like thee

The penalty of death decree.

Now Bharata rules with sovereign sway

And we his royal word obey.

ons guns and cannon planted on its high battlements. The people of Ayodhya are perfectly satisfied and ready to sacrifice themselves for the sake of their beloved prince. Such was Ramachandra and such his capital.

Every billow that mocks the moon soon falls back on the bosom of the sea. Every wave that advances on shore, is soon forced to recede. Every rise soon meets a fall and nothing can ever maintain itself on high at all. So in the. natural course of things. India began to fall. Men growing rich to surfeit began to neglect the cultivation of their faculties and the training of their bodies. But a grand civilisation which had endured so long could not die at once. It was long in dving. Nearly a thousand years before the War recorded in the Mahabharata the seeds of degeneration began to be swon. Gradually these seeds began to grow, till in fullness of time the fruit of them all-Duryodhana-appeared on the stage. In him were born, as it were, all the evils to which society had fallen prey. But the rich and luxuriant soil of India, that had so long given birth to great heroes and warriors philosophers and scientists even at this stage when the curtain was going to drop on her greatness, gave us a train of great and worthy men. Above all others stood Shri Krishna, the personification of Love and Duty, the deep and learned Bhishama the grandsire added awe to that scene by showing what a Brahmachari could do and achieve. The truthful Yudhishtra, the hardy Bhima, the archer Arjuna, and the gentle Sahdeva and Nukal played their part in the closing scene. On the holy field of Kurushetra were brought together the great princes of all the lands to witness the war between Dharma and Adharma, between righteousness and wrong. Long and hard was the struggle, but at last truth triumphed and evil perished. To proclaim this eternal truth, was inaugerated the Rajsu Yajna. Here the parted brothers met, here the nations shook their hands,-but alas it was the last time. spectacle was grand and majestic. The world had sent forth all her princes and nobles to pay their homage to the

virtuous Yudhishtra (61). But alas! inspite of this grand scene, we were destined to fall on evil times. Soon that virtuous prince with his brave brothers retired from the throne of Indraprastha and with virtue and bravery left our Ind. Now came the time of confusion. The bonds that united India to distant lands began to be loosened till for some time it appeared that all traces would be lost. But the lovely name of Ind, inspite of the degeneracy and degradation of her poor children continued to inspire all the distant lands. Every nation that now played its part in the great drama of the history of humanity felt its success incomplete, till that land of mystries and secrets-India-was conquered (62). The Persian under the influence of Zoroastrianism sought his glory in the conquest of India, the builder of pyramids longed to build a higher pyramid to his glory than those existing in the plain of the Nile by turning his arms against India. Alexander would not stop in his forward course till the strange weapons of the Indian proved too much for him (63). Augustus considered it an honour to have correspondence of Ind. (64). prince with Vikrama, the august Islam did its greatest service to humanity when it transplanted the sciences of India into Europe. India's trade made Venice rich and after India did Portugal go in search. The battle which gave the final blow to the greatness of the Arab and the Venetian, and which paved the way for the advancement of the modern European, was fought in an Indian sea (65). Thus even after her fall, India, in a sense, continued to be the centre of the hopes of humanity.

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⁽⁶¹⁾ There were Bhag Dutta of China, Babruvahan of America, Vidalaksha of Europe, Shalya of Persia and various others.

⁽⁶²⁾ The reader is referred to the ably written article on the "Vikrama Era" in the Indian Review.

⁽⁶³⁾ See "Fire Arms in Ancient India," in the Vedic Magazine

⁽⁶⁴⁾ See Bharat ke Mahapurush in Urdu.

⁽⁶⁵⁾ See Johnson's 'Europe in the 16th Century."

During this period extending over 50 centuries, in which India though on occasions vastly she influenced the distant lands, was far the most part confined to herself (66) there was enough internal movement to save country from total decadence. The political life of the country continued to be a mere reflection of her religious The Mahabharata War, the death of the mighty Kshatriyas, the disappearance of learned Brahmans like Drona and Kripa, Vyas and Jaimini and the retirement of the Pandu brothers left the country in a great fix. Selfish men who cared for nothing but the indulgence of their own tastes-those whose existence is merely hinted at by the great writer of the Mahabharata, (67)—now posed as leaders of men. These men began to distort the original text, play fast and loose with the original writings and mistranslate the works of the great Rishis and Munis of yore. In place of the five great daily duties, the adherents of Vama Margawhich is nothing but a senseless worship of the senses-preached the five Makars or indulgence in flesh-diet (Mansa), (Mada) wine, (Matasya) fish, (Mudra) cakes and (Maithuna) copulation (68). The word Yajna, which had a very deep significance during the Vedic period, was now forced to yield the most disgusting meaning (69). In its name, horses, cows and even men were burnt alive. After neglecting the study of the Vedas, new books, called Tantras, which are full of filthy writings were composed (70) By the side of Vam Maraga, two other sects-the worshippers of Shiva and Bhakti came into existence (71). They followed the current

⁽⁶⁶⁾ Spread of Budhism as far as Egypt serves as an example of the influence which India exerted on the religious problems of the world outside.

⁽⁶⁷⁾ See Shanti Parva Moksha Dharma.

⁽⁶⁸⁾ See Kali Tantra.

⁽⁶⁹⁾ For the original meaning of the word Yajna see various articles in the Vedic Magazine.

⁽⁷⁰⁾ This is the view entertained by Swami Anaudgri, the well-known disciple of Shri Swami Shankaracharyaji.

⁽⁷¹⁾ Ibid.

opinious and adopted most of the Vamic customs. This rule of corruption and profligacy reached its highest pitch when Mahidhar wrote his most wicked commentries on the Vedas. The human mind could bear no more and as is natural began to revolt against this open defiance of decency and The revolution that followed was a terrible one. Every thing that had been connected with Vam Margis was to be swept away. In that great excitement there was no time for calm study. Vam Margis were wicked-as undoubtedly they were—therefore the Vedas, under whose sanction they defended their evils, were equally wicked and the writers of the Vedas were denounced as rogues and rescals (72). If there was a God who could sanction such dirty ceremonies, he was bidden a last good-bye. With the disappearance of God, disappeared belief in the human ego, in the life beyond death and in the enjoyment of the fruits of one's actions hereafter. Thus Brahaspati, the leader of Charvaka, while he freed men from mere slavery to authority and brought them face to face with reason, failed to effect a great reform. He stumbled hopelessly in his path and once more left men to indulge in the pleasures of senses. His was a philosophy resembling in some respects that of the Epicurians. He only succeeded in removing the most wicked customs of the Vam Margis and in lending a charm to the life of luxury. There was the need then that a mightier man with higher ideals and nobler aspirations should put in his appearance and carry on the reform further. The whole country was crying for it.

At last the cry that rose on high got a hopeful reply. In the house of a mighty king was born a son, that was destined to found a religion, which continues to be professed by one-third of the human race. The great Gautama saw the dream that persuaded him to part with all the pleasures.

⁽⁷²⁾ One of the Shl kas of Charvakas when translated runs as follows:—

The authors of the Vadas were buffoons, scoundrels and devils. The words like Jarfari and Tarfari are symbolic of the rascally teachings of the pandits. (The Satyaratha Prakasha, Chap. XII, p. 572.)

that a youthful prince could enjoy in a palace. He desired to solve the great mystery of life, he wished to save himself from the ills of old age and pangs of death. The worldly pleasures failed to charm him. He-a mighty son of God-at last suddenly left his house in search of the secret of immortality. After undergoing many hardships and performing various penances he was moved with pity at the misery of mankind and began to endeavour to bring them out of that deep ditch of degradation. This great man had no enmity with the Brahamanas nor did he desire to oppose their religion. According to his own belief he was preaching only that sacred religion which once had been prevalent amongst the Brahmans (73) His heart was deeply moved at the massacres that the were every day perpetrating in the sacred name of the scriptures. He could not bear to see so many u eful animals sacrificed at the altar of folly and blind faith. The central point of his religion was Ahinsa and character. His five great commendments are nothing but a sheer repetition of the Arvan Yamas (74). Nor can we call him an athiest. He was well practised in the various practices of Yoga and be it remembered that the highest ambition of a Yogee is to attain to God (75). In one place we are told that he stated that a man who indulges not in hunting, after his death goes to the country of Brahama (God) (76). It is a question, if he preached against the Vedas. Possibly he raised his voice only against that portion of Brahmanas which the Vamis had interpolated in order to have scriptural authority for their ugly practices (77). Since the Vam Margis had

⁽⁷³⁾ See "Physical Religion" by Max Muller and Ancient India by R. C. D.

^{(74,} See "Physical Religion" by Max Muller and Ancient India by N. C. Dutt.

⁽⁷⁵⁾ See "Budhism" by Monier Williams.

⁽⁷⁶⁾ See "Texts from the Budhists Canon," &c., by Samuel Beal, Prof. of Chinese University College London.

^{(77) &}quot;Physical Religion" by Max Muller.

strained every nerve to declare the Brahmanas to be the Vedas, his followers began to preach against the Vedas. Under these circumstances we cannot but deeply regret the fact that Budha himself never committed his views to writing.

This want was very early felt and hence several convocations of the Budhistic preachers were held from time to time to settle the creed of Budha. This soon created scholastic wranglings and schisms in Budhism (78). But it was long before. Budhism began to decay from external and internal causes. In its hey-day the message of Budhism was carried by Budhistic preachers far and wide. It appears to have travelled so far as Palestine and Egypt. (79) Christianity is indebted to Budhism for some of its most beautiful principles. Budhism spreading itself in distant lands continued to hold sway over India for nearly three ceuturies. During this period, the followers of Budha succeeded in idolising that mighty man and in introducing manworship in place of God-worship (80). Every where temples came to be erected and men inspite of using their reason and intellect began to depend solely on the teachings of one great man-and these teachings too were not certain. The Brahmanas, on the other hand, in order to make their own religion as attractive as Budhism and its sister Jainism, began to build their own temples, make their own idols and preach their theory of Avatars. Thus on one side, God and the Vedas were abused and vilified and on the other, those to whom was entrusted the sacred work of teaching the worship of one living God and of preaching his Veda were employed in degrading themselves by reproducing the mistakes of their opponents. It may be noted that during this time quite a great number of books was consigned to the fire.

⁽⁷⁸⁾ The reader is referred to the lecture delivered by Prof. Rama Deva at the Anniversary of the Lahore Arya Samaj, 1911.

⁽⁷⁹⁾ See the Fountain-Head of Religion p. 17 where R. C. Dutt has been quoted.

⁽⁸⁰⁾ See Monier William's "Budhism," p. 465.
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Men's minds began to grieve and hearts melt at seeing the destruction spread round them. Oh for a hero a sage, a seer! and lo! one day a Brahman of gentle heart passing through the streets of Kashi heard the sorrowful song of a sweet little maid saying "Kim Karomi Kva Gaochami, Ko Vedanudhirishyati......Oh what shall I do, where shall I go. Is there none who shall protect the Vedic religion." As the words struck his ears, his body became wet owing to the tears that were shed. "Grieve not, oh girl!" says the future hero, "Rest assured that there is one who shall yet save the Vedic religion." No sooner were the words uttered than was taken the resolve to sacrifice life for the sake of Dharma. To a Jain school did that young man repair to familiarize himself with the views of his opponents. Unable to bear patiently the insult hurled against the holy Veda, his enthusiasm one day betrayed him and down was he thrown. Finding himself safe, he started to preach against the decayed Budhistic religion and in favour of the ancient Vedic wisdom. Komaral was the first man to raise his voice against the state religion and to hoist the Vedic flag once more. But this child of Brahmanism overcome by remourse burnt himself alive. Thus the work was once more left undone (81). This necessiated the advent of another and a mightier man.

In the meantime a youth of Dakhan was preparing himself for the future work. At the age of sixteen after the death of his father, this loving son of his parents took leave of his mother to become a Sanyasin and to preach the Vedic religion. In search of knowledge far and wide did he wander and over what he learnt deeply did he pander, (82). To Godpad Acharya belongs the honor of being his

⁽⁸¹⁾ The reader is referred to the book "Bharat Varsha ke Mahapurusha."

⁽⁸²⁾ For the life of Shankara the reader should see the beautiful little book entitled "Shankara" published by the Society for the Resuscitation of Ancient Indian Literature.

Guru. (83). His visits to Kumarala at the time of his death, his discussion with Mandan, under the presidentship of that mighty Pandit's learned wife, fully equipped him for his great work. Thus equipped he repaired to the court of Sandhva, a man well-versed in Shastric lore and Jain A Shastrarth was what Shankar wanted, a literature. Shastrarth Sandhav at once granted. All the learned Pandits on whom Jainism and Budhism could count, came to the court of the king from all the four directions. Grand was the spectacle that the capital of Sandhav witnessed then. Materialism and atheism, upheld by a great number of kings and learned men, were to oppose the onslaughts of a youthful Sanyasin with but a few followers. "All is spirit" said Shankar "What we see has no real existence." "All is matter," rejoined the opponents, "eternally has the world existed and eternally will it exist. There is nothing like a Creator." Long did the struggle last, but after all, the powerful logic of Sandhava declared himself a Shankar won the day. follower of Shankara and others followed in his wake. Once more God and the Veda began to be revered and respected in this land of religion and faith. Shankara now went from one corner of the country to the other, fearlessly Jainism and idolatry. So terrible preaching against were his attacks against idol-worship that the Jains began to hide their idols by burying them under ground... The idols that are now dug, out, of the earth belong to the age of Shankara. Obtaining a grand success Shankara now seriously thought of giving an enduring shape to his work by establishing in various places educational seminaries (84). But alas! India was destined to undergo greater troubles and groan under the wrongs of priests. Two Jains, who as such would have considered it a

⁽⁸³⁾ It is a common mistake to suppose Kumaral to be. Shankar's Guru. Pt. Lekhram has drawn attention to this fact. See his "Tarikh-a-Dunya."

⁽⁸⁴⁾ The Mathas are supposed to have been erected with this idea.

heinous sin to deprive even the meanest animal of its life, prepared themselves to put an end to the life of the greatest man then living (85). Meanly was the mighty Shankara poisoned and thus removed from the stage which he had once controlled with so much vigour and wisdom. With his death died the scheme of starting Gurukulas. What a pity that the only path, which would have led the people with parched palates and dried lips to the great fountain of nectar, was prematurely closed up.

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⁽⁸⁵⁾ See Pandit Lekhram "Sanch ko Anch Nahin" where he qoutes from Shankara Digvigiya Sarga 18.

The Date of the Bhagavat Gita.

(BY PROFESSOR T. G. KALE, M. A., FERGUSSON COLLEGE.)

Western and Eastern Sanskrit scholars; for they were not chiefly available in a referrable form. The translation of the Dharmasutras was published by Max Muller (and edited by Dr. Bullher) in the Sacred Books of the East Series. In 1904, the Mysore Bibliotheca Sanskritica, published the Grihyasutra Grihyasutra paribhrasha, Grihyasesha and the Pitrimedhasutra, together. In 1907, the same series published the Bodhayana and Dharma Sutra with the commentary of Govindswamin.

The Bodhayana Sutras consist of Shrouta Sutras, 19 Prasnas; Karmanta Sutras, 20 chapters; Dwaidha Sutras, 4 Prasnas; Grihya Sutras, 4 Prasnas; Dharama Sutras; 4 Prasnas, and Sulba Sutras, 3 Adhyayas. Except the portion above stated, all the other portions are yet unpublished as far as my knowledge goes.

The Sutrakara Bodhayana is said to have written also a Vritti on the Brahma Sutras, which is entirely lost now, but which was known to the medieval scholars.

Dr. Bullher, in his introduction to the translation of the Apastamba Dharma Sutras, has come to the conclusion, that Apastamba may be placed in the fifth century B. C. and that Bodhayana, who is older than Apastamba, may be placed a century or two earlier than he. So Bodhayana is placed in the seventh century B. C., by Western scholars at present. But we can determine the date of Bodhayana much more correctly by a reference in his Shrouta Sutras to the position of the colures in his time. He refers to the position thus:—

भ्रयाप्युदाहरांत षट्सु षट्सु मासेषु आहिनाग्निना पशुना यष्टव्यं। उमे ते काष्टे ऽभियजेत । माभे मासे धनिष्ठाभिरुत्तेगात भानुमान् मर्था के प्रस्य भावणास्य दिच्यो नोपीने वेतत इत्येते काष्टे भवतः । तदतन-जानस्य संवत्सरो नातीयागः।

बोधायन श्रोतसूत्रः ४०, No. 282. Ms. Oriental Library, Mysore (Gavamayanam, p. 137.)

The position recorded here is the same as that recorded in the Vedanga Jyotisha; supposing this record to be traditional and not one actually observed, we may give a margin of a hundred or so years to the time of Bodhayana. If Bodhayana had observed a difference of half a Nakshatra in the position recorded by the Vedanga, he would have certainly given that latter position. Certainly, the northern course of the sun did not begin on the half of Shravana and the southern course on the beginning of the Aslesha, in Bodhayana's time. Such was the position of the colures in about 95) B. C. So, Bodhayana who was older than this position, may be taken to have lived about 1000—1100 B. C.

Bodhayana refers to Krishna Dwaipayana, Parashara, Vaishampayana, Tittiri, Atreya, Apastamba Sutrakara, Satyashadha Hiranyakeshin, Vajasaneyin, Yagnavalkya, Ashwalayana, Shounaka, Vyas, Vashistha, &c., in different parts of his Sutras.

As Ashwalayana refers in his Grihya Sutras to a Bharat and a Mahabharat, * we may persume, that by his time, a small and a great work of that name had been already current in India. The Mahabharat informs us that the work without the episodes consists of 24000 verses and is called the Bharat; and that the work with the episodes consists of a takh of verses and is called the Mahabharat. (I, 1). Bodhayana who refers to Ashwalayana and Shaunaka probably knew the greater Bharat. Let us see how far our inference is confirmed by a minute study of his Sutras.

^{*} सुमंतु जैशिमनेवैशेपायनवैङ्ग — सूत्रस्याय भारत — महाभारत — धर्मात्वार्या, (3-4-4).

(1) Bodhayana Dharma Sutra, (II, 2,80) thus refers to a verse as occurring in the dialogue between Devayani and Sharmistha:—

अस्याप्यु भोशनश्च वृषपर्वगाश्च दुहित्रोः संवाद गायास् पाहरति ॥ ७६॥

स्तुवर्णे दुहिता त्वं वे याचनः प्रतिगृग्हतः । स्थाहं सूयमानस्य ददतो ऽप्रतिगृग्हतः ॥ इति ॥ ७० ॥ This very verse occurs in the Mahabharat, Yayatyu-

pakhyana, I—78—10 in a slightly varied form :— याचनस्त्वं हि दुहिता स्तुवतः प्रतिगृगहतः । सुताहं स्तूयमानस्य ददतो ऽप्रतिगृगहतः ।

If Bodhayana does not here refer to the Yayatyupakhyana in the Mahabharata, we must say that there was one already current by that name and he refers to that independent Akhyana.

(2) In the Grihyashesha Sutra (I, 1) he says:—
सर्वपापद्दं चैव सर्व व्याधिविनाशनम् ।
तृपगर्भ प्रवच्यामि विधि धम्मे सनातनम् ॥ ५७ ॥
प्रच्छाय तुतृगोः छुदैः दूर्वाभिश्रविशेषतः ।
विष्योनीमसद्दस्तं वा शैवं वाऽपि तथा ज्ञपेत् ॥ ५८ ॥
सर्वरोगविनिर्मुकः सर्वान्कामान्समाष्त्रयात् ।

Bodhayana is not the only author that thus refers to the विद्यासहस्ताम. Charaka too refers to the same in चिकित्सा खान, Chapter 30, thus:—

विष्णुं सहम्गूर्यानं चराचरपति विभुम् । ३००॥ स्तुवन्नामसहस्या ज्वरान्सर्वानपोहति॥

From these references, it appears, that the विशासहम्बाम formed a part of the Mahabharata from the time of Bodhayana and Charaka. Bodhayana also refers to the शिवसहम्बाम which is also a part of the Mahabharata.

(3) If these सहस्नाम's existed in Bodhayana's time, how is it that he does not refer to the Bhagavadgita, which is the gospel of the Vaishnavas? It seems natural that the

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Gita should exist in his time. We shall now turn to this part of our inquiry. to styre as occayood in 112 at the

In the पितृभेषसूत्र (3-1) Bodhayana writes:-

जातस्य वै मनुष्यस्य ध्रुवं मरगामिति विजानीयात् । तस्माजजाते न प्रहृष्येनमृते च न विषीदेत् ॥ २ ॥

अकस्मादागतं भूतमकस्मादेव गच्छति। तस्माउजातं मृतं चैव संपर्यति सुचतसः ॥ ३॥

These two Sutras have a resemblance to the following Shlokas of the Gita :-

जातस्य हि धुवो मृत्युधुवं जन्म मृतस्य च। तस्माद परिहार्थेथे न त्वं शोहित महंसि॥ अञ्यक्तादीनि भूतानि व्यक्तमध्यानि भारत । ः अव्यक्त निधनान्पेव तंत्रका परिदेवना ॥ ः ः ः । । w ! । Des

It appears that Bodhayana has generalised the argument, while Shrikrishna is simply speaking of death, at that time, to Arjuna.

But these resemblances may be also accidental; these would not warrant us the surety of the supposition that Bodhayana knew the Gita itself. Bodhayana ma; have Written these two Sutras from other sources too.

(4) In the Grihya Parishesha Sutra (II-22) Bodhayana has given his owa opinion and also that of Shaliki about how Gods are to be worshipped: Only Shiva and Vishnu were worshipped in his time:-

मध देवयोर्यथाकामी स्याद यस्यां कस्यां चिदवस्थायां जले वा स्थंडिके वा,-प्रतिमासु वा, सर्वे कृत्वाऽभ्यच्ययेत्र ते मयाचेत्॥ ७॥

देश्यभावे द्रव्यामावे साधार्गो कुर्यान्मनसा वार्श्वयोदेति । तदाह भगवान

पत्रं पृष्यं फलं तोयं यो मे भत्या प्रयच्छति। तदहं भत्तयुपह्रतमश्रामि प्रयतात्मनः ॥ इति ॥

Herein, Bodhayana quotes this verse from the Bhagayadgita (9-26th) on the name of Bhagwan, by which he evidently means Shrikrishna. This clear reference to the Gita, with a verse quoted from it, leaves a doubt that the Gita existed in Bodhayana's time. The only other personage whose opinion is quoted in this chapter is Shaliki unation. This very name appears to be old and seems to belong to Vedic times; at least it appears to be ancient.

Yayatyupakhayana, Vishnu Sahasranama, Sivasahasranama, Bhagavadgita, &c., we may safely infer that the Mahabharat was already current in his time in a bigger form.

This reference to the Gita in Bodhayana, leads us to place the date of that work (Gita) somewhere before 1000 B. C., that is, it seems to have been written and incorporated in the Mahabharat by Vaishampayana or Viyasa himself just a few years after the war. My theory about the date of the war is that it took place in the 13th century B. C. I will adduce my arguments in support of this view in a later article.

Some Recent Literature on the Vedas.

(By Professor Indra Vedalankar.)

The Old Testament of New India by Mr. G. R. Mokasi of Dharwar. (Printed at Kanakadittya Printing Press, Dharwar by M. N. Tenbe.) Price Re. 1 annas 8.

The Vedic Fathers of Geology by Mr. N. B. Pavgee. (Printed at the Arya Bhushan Press, Poona). Price Re. 1 and annas 4.

वेद में रोगजन्तु शास्त्र—by Pt. S. D. Satwalekar (The Secretary Sahitya Parisad, Gurukula Kangri Hardwar). Price one anna and 6 pies.

The Old Testament of New India. The writer of this volume is quite new to the literary world. We had not heard of Mr. G R. Mokasi, before we had an opportunity of going through this book. The object of the book, to quote the words of the author, is to show that, "our forefathers were semibarbarous as we are even now, (with a very few honourable exceptions): some even worse than that, which I shall prove eventually from our Srutis Smritis, Puranas and other records, and from the existing state of things, throughout the whole length and breadth of India, hereafter as occasions occur." With this laudable object in view, the author of this small volume has thundered at the head of his accursed forefathers. The author is conscious of an urgent duty, imposed on him by the wise providence, of exposing the fooleries of the ancient Rishis of India, who seem to have the only fault of being the forefathers of a race, to which Mr. G. R. Mokasi belongs. So Mr. Mokasi has hastened to discharge his duty.

The language used throughout the book is quixoti and shows that the author is quite unfit for the task, which he has undertaken. Before he even begins his criticism, he assumes the airs of a staunch martyr in the cause of unbending truth. The author has not even condescended to pay any regard to linguistic decency. Here

is his chracteristic conclusion about Vedic Rishis. Says he "Hence the reasonable conclusion is, that our Vedas are the composition of our cunning Rishis, or some selfish poets in their name."

Our readers will be astonished to hear, that in Mr. Mukasi's opinion "This Yogabhyasa is one of the ways to decieve the ignorant to replenish the pockets of the priestly class."

We quote below the author's opinion on the work of Swami Vivekananda. "After all what good did Swami Vivekananda do to his country except giving polished lectures founded on false Vedas and deceptic Vedantic theories."

To add strength to his declamations, the author does not even scruple to misrepresent or to mutilate. Saying of Pre-Pauranic times, he says 'The Kings, laymen, and other lower classes were as ignorant as they were born owing to want of regular schools or teachers and caste time, when Raias This is written about a Janka and Ashwapati were regarded as finished scholars Rishiputras from of Brahma Vidya, and Rishis and feet sit at their land flocked to distant parts of and learn the secret doctrines of Vedanta. One who knows anything about Indian history, cannot but have heard of the University of Nalanda and Takshila. For him the above assertions of Mr. Mokasi, are sheer bunkum. At another place, the writer shows his ignorance of the Vedas and Vedic-literature, when he writes about the ancients 'even practising cannibalism on very rare occasions, as licensed by Vedas.' (P. 39). The author shows his extreme abhorrence for true and faithful representation, when he writes that 'it is quite plain that during the Vedic period, there was no idolatry, much less any mode of the first worship.' (P. 11) One who has read even a baseless Mandala of the Rigveda cannot make statement, even if he takes the Europeon interpretations of the Vedas as authentic. Mental worship is the theme of more than a hundred hymns of the Rigveda. Even the most unrelenting enemies of the Vedas can not but acknowledge the supreme excellence of the Vedic mode of worship and prayer.

The Vedic Fathers of Geology. Last year we had an opportunity of reviewing a volume on the Riks in the Magazine. In this little but ably written booklet, Mr. N.B. Pavgee, the author has tried to condense the geological researches of Vedic fathers as he calls the composers of Vedic Riks. There are five chapters in the volume. The first deals with the 'Vedic discoveries in Geology.' In this chapter, the auther has quoted a few Riks, which are interpreted to contain the main results of modern geological researches. The second, the longest and perhaps the most important chapter, deals with the 'Great antiquity of the Vedas from the Geological point of view.' We content ourselves with putting the author's opinion about the antiquity of the Vedas before our readers. The results, to which his long and penetrating researches lead him, are divided in five parts. Says he "The irrefragable evidence cited in the preceding pages conclusively proves (1) that the oldest of our Vedas, the Rigveda-which by the bye is also the most ancient document in the world seems to be as old as the Tertiary epoch, at any rate a portion of it, since some of the utterances of the Rigyedic Bards appear to show, beyond all manners of doubt, that our Rigvedic Rishis had personally seen all the arctic phenomena viz., the long dawns, the long days, as also the long, dreadful, and tiresome nights, that continued for months together, (2) that our Rig Vedic ancestors were older than the Quaternary Period, (3) that they belonged to Tertiary Era. (4) that they had seen the Great-Ice-Age. (5) that the fact seems to have been supported and fortified by the Rig Vedic and Avestic evidence and (6) that above all, even the testimony of the science of Geology has proved (ante pp. 5, 6, 32, 33) the existnce of the Tertiary man."

In the next two chapters the Geological truths contained in Vedic Riks, are compared with the dicta of modern Geology. The comparison is intended to show that there is no difference between them. In the last chapter an effort has been made to interpret a few of the mythical stories of ancient Puranas in geological sense. Thus the book is a kind of the second part of the remarkable volume on 'the Riks' which we reviewed last year. We are not in a position to give an opinion as the veracity of the scientific statements on which the whole theory is based, neverthesless we must acknowledge that to an ordinary reader the book carries con-An Arya Samajist must, of course, raise his voice against one of the fundamental hypotheses, that the Vedas were composed by Vedic Fathers, and not revealed by God.

वेदों में रोगजन्तु शास्त्र.

The Vedas on the Science of the Organisms of Disease. It is an essay worth studying. It was read before the last meeting of the Sarswati Sammelan at the Gurukula. well-known Pt. S. D. Satwale kara, the स्पर्श स्परं विचार in Marathi, and the writer of this essay, is a very deep student of the Vedas. All his writings possess an impress of long and mature study and deliberation. In this essay he has endeavoured to prove that the science of disease-producing organisms is to be found in the Vedas. Many texts have been quoted and translated according to this point of view. We have nothing to say as to the merits and demerits of the essay. Even those who hold that the Vedas are nothing but barbarous songs, or expressions of the natural curiosity of mankind, will think twice before making such a statement, if they once go through this very ably written exposition of a few Mantras. The rendering of some of very difficult texts is very interesting and at some places even instructive. The essay is written in Arya Bhasha.

Criticisms and Discussions.

CHRISTIAN AND "VEDIC" THEISM.

BY THE REV. C. B. YOUNG, M.A.

In venturing, at the courteous invitation of the Editor, to make certain criticisms on the two lectures on Flint's Theism (Vedic Magazine, Asarh and Bhadrapad 1970) I trust that I shall not be misunderstood if any remarks appear unduly polemic in tone. If I challenge strongly and confidently some of the statements of the lectures, it is not because polemic is my aim. My point of view is not that of the 'graceless bigot' but of one who desires a mutual understanding and sympathy between men of varying creeds. Such an understanding is not promoted if inaccurate statements about each other's faiths are allowed to circulate unchallenged.

I do not here propose to enter the lists for or against the late Dr. Flint's proposition that the world has only produced three examples of a theistic religion. The lecturer devotes his first lecture to controverting that position in support of the pure monotheism of the Vedas. I am not competent to discuss the theology of the Vedas; and whether they do or do not contain a lofty theistic doctrine (I have indicated the existence of a doubt in this respect by the use of inverted commas in the title) is a minor question compared with the important and welcome fact that a young and fervent religious community has repudiated polytheism and its attendant superstitions on the ground of what it supposes the Vedas to teach. Here I wish merely to qualify certain statements about Christianity, and to suggest that in one important respect "Vedic" theism as expounded in the 2nd lecture falls short of the highest in the very point where it regards the Christian doctrine as a corruption of its own purity.

It is a little startling at the outset to find Jesus throughout the Lecture entitled "the Essene." That Jesus was connected with the strange and baffling sect of some 4,000 vegetarian ascetics known to us chiefly by notices in the writings of Philo and Josephus, (1st century A. D.) is the ingenious conjecture of Gratz, a German historian of the Jews, followed by a few later scholars. But the lecturer states what is at best a precarious speculation as though it were a sound historical fact, and makes it (apparently) the basis of the startling conclusion that Jesus' teaching was a degenerate form of "Vedic" monotheism. The apparently foreign element in Essenism has been much discussed. traced to various sources, Greek (Pythagorean). Zoroastrian and Buddhistic! This kind of field of nebulous conjecture presents a wide range to the ingenuity of scholars of which they are not slow to avail themselves. But the lecturer adds yet a wilder suggestion-again stating it as sober proven fact!-in bringing "Vedic Missionaries" to the shores of the Dead Sea as the preceptors of the Essenes and their supposed disciple Jesus. One can only ask for his proofs, and if there are, as I believe, none forthcoming, dismiss it as a baseless conjecture.

1. For the Essenes see discussion in Lightfoot's Commentary on Colossians and Philemon pp. 355—419, Hastings Dictionary of the Bible Vol. I pp 767—772 and Encyclopædia of Religion and Ethics, Vol. 5. But discussions of origins are mostly otiose. The important thing is the ideas themselves; where they come from is generally an unanswerable and certainly a secondary question. What did Jesus teach? On this question one is content to appeal from the statements in the 2nd Lecture to those in the Editorial Reflections of the same month. In the Lecture Christianity is said to have been from start to finish a racial religion. It was "in its inception.....a local and sectarian dispensation for the good of the Jewish race. Paul endeavoured to

revolutionise its character, but it has never since lost its exclusive character" This assertion is supported merely by passages from the gospels in which Jesus restricted his own and his disciples' activities to his own race. That fact however can weigh nothing against the fact thus expressed by the Ediror in his Reflections on the Prayer of Christendom. "He believed and preached that all men were the children of his Heavenly father and had an equal right to His grace and affection." Limitation of activity is quite compatible with a universal catholicity of aims. Mazzini while he laboured almost solely for the emancipation of Italy had as his ideal the republic of the world. So too Jesus came to proclaim the establishment of a kingdom of God as wide as the world and embracing all life. But a movement must start somewhere though it need not end there and Jesus the Jew started with the Jews, because he believed that in the history of his own race God had prepared the way for the communication of blessing to the whole world. The favouring of one nation was not exclusive favoritism, but selection for a work which embraced humarity. It is true that the idea of "the chosen race" did tend to racial pride in many, but against this all the greatest of the prophets had protested, preaching to the Jews that their privillges were a trust and responsibility, not special favour, and woe to them if they used them for selfishness or pride! Jesus' own teaching followed the prophets in the strongest condemnation of the Jew's unethical interpretation of their special privileges with God. In the story of the good Samaritan (Luke ch. 91. vv. 25-37) he exhibits Priest and Levite the representatives of orthodox Jewish religion, as failing in the primary duty of mercy while the Samaritan, despised by the Jews as heathen and unclean-a Miechchapossess the love to his neghbour which wins eternal life. Jesus scandalized his own people in scarcely anything so much as in his dismissal of racial status and

orthodox belief as qualifications for salvation. The Jews. he says, have misused their privileges, like tenants who failed to give as rent the produce of their vineyard "therefore I say unto you, the kingdom of Heaven shall be taken away from you and given to a nation bringing forth the fruits thereof." Matthew ch. 21. vv. 33-43) "I say unto you that many shall come from the east and the west, and shall sit down with Abrahan and Isaac and Jacob in the kingdom of heaven; but the sons of the kingdom" (i. e. Jews) "shall be cast forth into the outer darkness." (Matthew ch. 8 vv. 11, 12). If Christianity has failed as a religion to practice the belief in the Brotherhood of Man (and the statements on this point p. 201 need qualification, for Christianity has not "always failed to uplift savage races) it is because the life of Christian nations.

'laughs through and spits at their creed

'who maintain thee in word and defy the in deed'

'In the same way the phrase "the white man's burden," while obnoxious in its phrasing, and exposed to the same charge of fostering racial pride, has also been made the vehicle of lofty teaching of the responsibility of privilege.

But we may at least, whether Christians or non-Christians, thank God that the finest spirits in the Christian Church to day realise that the spirit of Jesus, the lover of humanity, can have no trace with the spirit of racial pride and hatred,

The other point with which I wish to deal is the thought that recurs in the 2nd lecture that suffering is unworthy of God. It is the old story—what St. Paul called the "offence" or "stumbling block of the cross." "No one can deny that it is sheer blasphemy.....to represent God as suffering crucification, because He finds Himself helpless and impotent to release His

Divinest creation from the clutches of a rebel during his existence to His own creative power." (Lecture II, p. 207) Again God we read later "is perfect beatitude and therefore never sures." Here then is a plain issue. "Vedic" theology teaches the impossibility of God. Christianity, represents God as suffering to redeem men. And on that issue I for one would be content to rest my case for the superiority of the Christian position, God "is Infinite Love" says the lecturer, but a love that cannot share in its creatures' suffering is lower than the imperfect love we know in men. If love in man displays itself at its highest in suffering with and for loved ones, God must do the same, or else the Creator is less perfect than His creature; the river of human virtue has risen higher than its source! Love without the possibility of voluntary suffering is surely a contradiction in terms, and the only consistant position is to deny that God is Love, which will result in leaving the noblest thing in man without an origin.

In his poem "Saul," Robert Browning imagines the shepherd-boy David led by his sympathy for the suffering King Saul to a sublime intuition of a Divine love more perfect still in its sympathy.

Would I fain in my impotent yearning do all for this man

And dare doubt He alone shall not help him who yet alone care?

Could I wrestle to raise him from sorrow, grow poor to enrich,

To fill up his life starve my own out, I would-knowing which

I know that my service is perfect. Oh speak through me now!

Would I suffer for him that I love? So wouldst thou, so will thou!

So shall crown thee the topmost ineffablest uttermost crown,

And thy love fill infinitude wholly.

He who did most shall bear most, the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for.'

Here is the rationale of the Christian faith in the Incarnation and Atonement. In the life and death of Christ men have found an assurance that God is indeed Infinite Love, which means self-sacrifice, voluntary assumption of limitation and weakness, self-giving to the uttermost.

"For Love's strength standeth in Love's sacrifice And he that sufferth most has most to give."

The death of Christ is not a meaningless and unethical suffering of the innocent in place of the guilty, but the voluntary bearing by love of the utmost indignities and suffering that evil can inflict as the surest means of breaking down the evil will. Though "the mother is not drowned if the child jumps into the water" (Lecture 2, p. 206) He may gladly give up her own life in rescuing the child.

And in such cases of self-sacrifice for others, most of all in the shame and suffering of a pure and holy mother for her child's sin, we have faint aud dim analogies of that which is a perpetual fact in the being of God, the suffering of His holy love for men's sin. Of that eternal fact the death of Christ is the reflection or projection as it were on the plane of the historical and temporal, and it remains still to us to-day at once the expression and guarantee of the love of God as really infinite. As Browning again puts it

What lacks then of perfection fit for God
But just the instance which this tale supplies
Of love without a limit? So is strength,
So is intelligence; let love be so
Unlimited in its self sacrifice
Then is the tale true and God shows
complete!

One final word. There must be some adequate reason why the human intellect has found this thought of God's suffering so unacceptable. Even the Christian Church, in the teeth of its faith in the Incarnation and Atonement, has for the most part in its official pronouncements upheld the impossibility of God. Is not the reason that ultimate and unresolved suffering is a thing we cannot acquiesce in. Finally and in the inmost nature of things we feel there must be an unsullised bliss. God, says Hindu thought is Bliss as well as Existence and Thought (Sacchidananda)- But does not our human experience of love suggest a reconciliation of the apparent contradiction? For in the most perfect instances of love, the painful element in self-sacrifice is swallowed up in joy. The suffering still remains painful but it is merged in a total content which is joyous. May not this be a key to the mystery of God "who is unfinite beatitude" but is also "unlimited in His selfssacrifice." ?

The King and the Book. pp. X. The Pope. pp. 1366—1372.

Reviews and Notices.

GLIMPSES OF BENGAL LIFE.

short stories. Ribindranath has a world-wide reputation and hardly requires any introduction at our hands. His short stories reveal a psychological insight into Indian life, customs, manners, traditions and superstitions. There is a vein and undercurrent of humour which is unmistakable. The translation has been admirably done by Babu Rajni Ranjau Sen, the well-known author of "The Holy City of Benares." The printing and get up are excellent. Can be had from Messrs. Natesan & Co., Publishers, Madras, Price Rs. 2.

Ancient Aryan Civilisation and Culture.

CIVIL SERVICE REGULATIONS IN ANCIENT INDIA.

In accordance with the requirements of his forts and country parts, the king should fix under one-fourth of the total revenue the charges of maintaining his servants.

He should look to the bodily comforts of his servants by providing such emoluments as can infuse in them the spirit of enthusiasm to work. He should not violate the course of righteousness and wealth.

The sacrificial priest (Ritwig), the teacher, the minister, the priest (Purohite) the commander of the army, the heir-apparent prince, the mother of the king, and the queen shall (each receive) 48,000 (Panas per annum). With this amount of subsistence, they will scarcely yield themselves to temptation and hardly be discontented.

The door-keeper, the superintendent of the harem (antarvamsika), the Commander (Prasastri), the collectorgeneral and the chamberlain, 24,000. With this amount they become serviceable.

The prince (Kumara), the nurse of the prince, the chief constable (Nayaka), the officer in charge of a town (Paura), the superintendent of law or commerce (Vyavaharika), the superintendent of manufactories (Karmantika), members of the council of ministers, the superintendents of country parts and of boundaries, 12,000. With this they will be loyal and powerful supporters o the king's cause.

The chiefs of military corporations, the chiefs of elephants, of horses, of chariots and of infantry and

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commissioners (Pradeshtarah), 8,000. With this amount they can have a good following in their own communities.

The superintendents of infantry, of cavalry, of chariots, and of elephants, the guards of timber and elephant forests, 4,000.

The chariot-driver, the physician of the army, the trainer of horses, the carpenter (Varohaki), and those who rear animals (Yoniposhaka), 2,000.

The foreteller, the reader of omens, the astrologer, the reader of Puranas, the story-teller, the bard (Mogdoha), the retinue of the priest, and all superintendents of departments, 1,000.

Trained soldiers, the staff of accountants and writers 500.

Musicians (Kusilana) 250. Of these the trumpetblowers (Turyakara) shall get twice as much wages as others. Artisans and carpenters, 120.

Servants in charge of quadrupeds and bipeds, workmen doing miscellaneous work, attendants upon the royal person, body-guards, and the procurer of freelabourers shall receive a salary of 60 Panas.

The honourable play-mate of the king (Aryayukta), the elephant driver, the sorcerer (Manavakas), miners of mountains (Sailakhanaka), all kinds of attendants, teachers, and learned men shall have honorarium ranging from 500 to 1,000 (Panas) according to their merit.

A messenger of middle quality shall receive 10 Panas for each Yojna he travels; and twice as much when he travels from 10 to 100 Yojanas.

Whoever represents the king in the Rajsuya and other sacrifices shall get three times as much as is paid to others who are equal to him in learning; and the charioteer of the king (in the sacrifices), 1,000.

Spies such as the fradulent (Kapatika), the indifferent (Udasthita), the house-holder, the merchant, and the ascetic, 1,000.

The village servant (gramabhritaka), fiery spies, poisoners and mandicant women, 500 (Panas).

Servants leading the spies, 250, or in proportion to the work done by them.

Superintendents of a hundred or a thousand communities (Varga) shall regulate the subsistence, wages, profits appointment, and transference (Vikshepa) of the men under them.

There shall be no transference of officers employed to guard the royal buildings, forts and country-parts. The chief officers employed to superintend the above places shall be many and shall permanently hold the same office. The sons and wives of those who die while on duty shall get subsistence and wages. Infants, aged persons or deceased persons related to the deceased servants shall also be shown favour. On occasions of funerals, sickness or child-birth, the king shall give presentations to his servants concerned therein.

When wanting in money, the king may give forest produce, cattle, or fields along with a small amount of money. If he is desirous to colonise waste lands, he shall make payments in money alone; and if he is desirous of regulating the affairs of all villages equally, then he shall give no village to any (of his servants).

Thus the king shall not only maintain his servants, but also increase their subsistence and wages in consideration of their learning and work.

Substituting one Adhaka for the salary of 60 Panas, payment in gold may be commuted for that in kind.

Footmen, horses, chariots, and elephants shall be given necessary training in the art of war at sunrise on all days but those of conjunction; on these occasions

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of training, the king shall ever be present and witness their exercise.

Weapons and armour shall be entered into the armoury only after they are marked with the king's seal.

Persons with weapons shall not be allowed to move anywhere unless they are permitted by a passport.

When weapons are either lost or spoiled, the superintendent shall pay double their value; an account of the weapons that are destroyed shall be kept up.

Boundary guards shall take away the weapons and armour possessed by caravans unless the latter are provided with a passport to travel with weapons.

(Chanakaya's Artha Shastras).

For the discharge of their domestic duties servants should be granted leave for one Yama during day time and three Yamas by night. And the servant who has been appointed for a day should be allowed for half a Yama.

The king should make them work except on occasions of festivities but in festivities also if the work be indispensable excepting in any case the days of Shraddha.

He should pay a quarter less than the usual remuneration to the diseased servant, pay three months' wages to the servant who has served for five years; six month's wages to the servant who has been long ill; but not more to anybody.

Even a slight portion should not be deducted from the full remuneration of a servant who has been ill for half a fortnight. And a substitute should be taken of one who has lived for even one year. And if the diseased be highly qualified he should have half the wages. The king should give the servant fifteen days a year respite from work.

The king should grant half the wages without work to the man who has passed forty years in his service.

For life, and to the son if minor and incapable, half the wages, or to the wife and well behaved daughters.

He should give the servant one-eighth of the salary by way of reward every year, and if the work has been done with exceptional ability, one-eighth of the services rendered.

He should give the same salary to the son of the man who died for his work, so long as he is a minor, otherwise should pay the remuneration according to the offspring's qualifications.

He should keep with him (as deposit) one-sixth or one-fourth of the servants wages should pay half that amount or the whole in two or three years.

The master by harsh words, low wages, severe punishments and insult brings out in the servant the attributes of the enemy.

Those who are satisfied with wages and honoured by distinctions and pacified by soft words never desert their master.

The worst servants desire wealth, the medium want both wealth and fame, the best want fame. Reputation is the wealth of the great.

The king should satisfy both his servants and subjects according to their qualifications, some by spreading out branches, others by giving fruits.

He should gratify the others by gentle looks and smiles, soft words, good feasts and clothes, and betels and wealth.

Some by inquiries about health, etc., and the grant of privileges, bearers, ornaments and uniforms, umbrellas, chamar, etc.

By mercy, obeisance, respect, attendance, services, knowledge, love, affection, association, offer of half one's seat or the full seat, praise or recital of the deeds done for the good of others.

He should mark those who have been his employees by the proper insignia of office placed on steel, copper, bronze, silver, gold and jewels.

For distinguishing from distance, he should separate the officers by clothing, crowns, and musical instruments, etc.

The king should not give to anybody the uniform that is peculiarly his own.

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Editorial Reflections.

LIFE IN THE VEGETABLE KINGDOM.

Writing to the *Hibbert Journal* for January 1913 on "The Democratic Conception of God" Professor Overstreet seeks to prove that the barriers between the human and the lower animal and those between the animal and the plant are being swept away. Says the learned Professor:—

"Even now psychology is making groping advances into the region of plant-life (Cf. Binet-Psychic Life of Micro-Organisms) with results that increasingly confirm our suspicion that the region of psychical activity, extends below the so-have rid ourselves of the notion of a difference in kind between the human and the lower animal; we are increasingly doing so as between the animal and the plant. The difference between these hitherto separated orders of life is now seen to be one of greater or less complexity in the power to vary reactions to stimuli. we descend in the scale of life from the human to the lower animal, the power reactions becomes increasingly limited; as we descend to the plant it becomes still more limited; as we descend in the scale of life from the human to the lower animal, the power to vary reactions becomes increasingly limited; as we descend to the plant it becomes still more limited. In the inorganic we seem to kind of substance that has no power whatever to vary its reactions; actions and reactions are always the same."

In her work A study in consciousness Mrs. Besant mentions some microscopical observations of Mr. Marcus Read, described in the Pall Mall Magazine of June

1902 in an article entitled "Consciousness in Vegetable Matter." Mr P. Maddocks from whose article on "Consciousness in Vegetable Kingdom" in the October number of the Theosophist the above extract has been taken thus sums up the investigations of Mr. Read:

Mr. Read observed symptoms as of fright when tissue was injured, and further saw that male and female cells, floating in the sap, became aware of each other's presence without contact—the circulation quickened, and they put out processes towards each other. Mrs. Besant also mentions some interesting confirmation of Professor Bose's observations, which arose in the course of M. Jean Becquerel's study of the X—rays, communicated by him to the Paris Academy of Sciences. Flowers, like animals and metals, normally emit these rays, but under chloroform the emanation ceases.

...... A few examples of the sensitiveness of plants to stimuli may be of interest. Sensitiveness to external stimuli is termed irritability by botanists, and sensitiveness to internal stimuli-spontaneity. All plants are sensitive to the sun's rays, move in response. The roots show sensitiveness to external stimuli, such as gravity, light, moisture and contact-growing towards the earth's centre, away from light, towards moisture, and curving at the tips when they come in contact normal anything unsuited to growth.....Leaves show a high degree of irritability; they tend to place themselves horizentally under the influence of gravity and light; sensitiveness to contact is shown by leaf-tendrils, and other more obvious cases are the sensitive plant, the sundew and the Venus' fly-trap. The tentacles of the sundew (Drosers rotundifolia) when a fly alights upon one of them, all bend towards the centre, of the leaf and entangle the insect; to drops of rain they

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are indifferent, to irritant particles they may respond by increased secretion, but when a midge or a small particle of nitrogenous food is placed upon them, they become marvellously active, entangling the insect and covering it with digestive secretion. The sensitiveness is finer than our most delicate nerves and balances, for a sundew hair will, respond to a millionth of a grain of stimulating nitrogenous matter. two halves of the broad blade of the leaf of Venus' fly-trap (Dionaca Muscipula) shut up like a rat-trap in eight or ten seconds when one of their six sensitive hair is stimulated, and if an insect is caught in the trap, a profuse digestive secretion is exuded from the glands. When digestion is complete, the leaf re-opens.

It would be interesting to compare the opinions of professed scientists the summary of whose views on the subject is given above with the following which we take from the Mahabharata (Shanti Parva CLXXXIV).

Bhrigu said :-

Forsooth, though possessed of density, trees have space within them. They always bear flowers and fruits. (11). They have heat within them through which leaf, bark, fruit, and flower are seen to fall off. They sicken and dry up. This indicates that they have perception of touch (12) By sound of wind and fire and thunder, fruits and flowers fall down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. (13) A creeper entwines a tree all around. A blind thing cannot see its way. Therefore it is evident that trees have vision. (14) Again trees regain vigor and put forth flowers for good and bad smell, of the sacred incense of all sorts. It is evident that trees have scent. (15) They draw water by their roots. They catch all sorts of diseases. Those diseases again are cured by various operations. From this it is clear that trees have perceptions of taste. (16) As one can draw water through the hole of a lotus stock, trees also with the help of the wind, drink through their roots. (17) They are subject to pleasure and pain, and grow when cut or lopped off. These facts clearly prove that trees have life. They are not inanimate. (18) Fire and wind cause the water thus drawn up to be digested. The tree grows and becomes humid proportionate to the quantity of the water taken up.

The Rishis of ancient India, the philosophers of ancient Greece and Rome and the sages of ancient China and Persia believed that the plants possessed souls like human beings and other animals. It is a significant sign of the times that modern research is confirming this doctrine of the ancients just as it is confirming many other conclusions at which they had arrived by processes different from those employed in the present age.

THE CAWNPUR MOSQUE SETTLEMENT.

His Excellency the Viceroy has intervened and the Cawnpur Mosque affair has been settled to the satisfaction of the Muhammaden community. Our readers must have read the terms of the settlement in the daily and weekly press. We need not repeat them here. All we propose to do is to analyse the situation in a calm and dispassionate spirit and review the net gains and losses of the parties.

The genesis of the riot was the demolition of the bathroom of the mosque. The agitators contended that the datan was an integral part of the mosque and clamoured for its restoration. The implication was that according to the Muslim Ecclesiastical Law the site of no portion of a mosque could be put to profane uses and converted into a road. The fight was not for the building of a fresh datan—for that Sir James Meston

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offered to do even after the riot and the offer was not accepted—but for the restoration of the old dalan on the identical spot where it stood before the demolition.

Now has the Muhammaden community gained this point? According to the terms of the settlement the dalan will be built not on the spot where it formerly stood but at a height of eight feet from the ground relatively on the same situation. The site of the former dalan will continue to be used as a public thoroughfare; only the pavement and the arcade will now be built at the expense of the Matwallis of the mosque and the plans will, of course, be submitted to the Municipal Board for approval. The question is: what is the meaning of the word site? Does it mean the ground only or even the intermediate region of space between heaven and earth. Does sanctity then reside not only in a particular piece of land but also in points of compass and direction.

Sir James offered to build the dalan on the left side, the Muslims have gained permission to build it on the right side but to build it not on the identical piece of ground alleged to be holy but in the antriksha on the same side. This has appeared the Muslim community and satisfied their religious scruples! Strange are the ways of casuistry!

When a great religion degenerates into unreasoning superstitions, such curious situations do not unoften arise. Superstition has generally paid homage to pieces of ground and particular dispositions of bricks after shutting up absolute Immanence and All-Holiness in such plots and dispositions.

Now the English-educated Muhammadan has created a fresh fetish and that is direction. Alas for the departing spirit of Islam and of the teachings of the mighty prophet whose iconoclastic zeal was remarkable and who waged a merciless and ceaseless war against fetishworship in all its forms!

frow if we regard the matter purely from the standpoint of the convenience of the worshippers which is teh

sole justification for the building of dalans in connection with mosques, going up for ablutions &c. and then coming down again for prayers is sure to prove much more inconvenient than using a dalan on the same storey though on a side opposite to that on which it formerly stood.

We are delighted to learn that Muslim leaders have recovered their sanity and that they have seen the folly of using extravagant language and calling the poor victims of misdirected fanaticism martyrs. rightly condemned the conduct of the actual participants in the riot in the address presented to the Viceroy. The discharge of prisoners under trial is an act of gracious clemency and a precedent for which the Indian community should be sincerely and deeply grateful to His Excellency.

He has introduced a new note in the methods of governing India. The demand of our esteemed contemporary of the Leader that the case of the poor Hindus at Ayodhia who are rotting in jail because they could not stand what they believed to be an outrage on their religious sentiments and took the law in their own hands being on a par with that of the Cawnpur rioters they should also be discharged, is just and reasonable and will, we hope, receive sympathetic consideration at the hands of our beloved Viceroy whose popularity is daily on the increase.

We cannot conclude this note without referring to the ungrateful manner in which even responsible Muslim organs of public opinion speak of Sir James Meston. It is but bare justice to say that Sir James is an administrator of whom the United Provinces might well be proud. Conciliation and sympathy have, from the commencement of his term of office, formed the keynote of his administration. In the Cawnpur affair he has been very considerate from the first. He offered to build the demolished dalan on the other side and would gladly have

consented to its being built in the antiriksha if it had been suggested to him and one proof of this is that now he has expressed his sincere gratitude to the Viceroy for His Excellency's intervention without the least regard to the incubus called prestige, the thought of which interferes with the sleep and digestion of many an official. The Muhammadans ought to know that the present decision which satisfies the demands of the logic of illogical and self-annihilating superstition would not have been possible if the responsible head of the local Government had not been a party to the settlement. "All's well that ends well" say we both to the Government and to our Muslim brethren.

THE HINDU SYSTEM OF INTERPRETING LAW.

It is, indeed, remarkable that the Theory of Darwinian Evolution as applied to Sociology, Religious, Law is every day receiving shocks which are weakening it and from which it is not likely to recover.

Archæology has failed to support it. The more ancient the buildings which excavations carried on, on sites of historic towns bring to light, the grander they are.

Researches in ancient history are also knocking the theory on the head. The literary monuments of our own country give the lie direct to the conclusions of this fanciful hypothesis.

An article in the "Archise Fur Rechts and Wirloch Afte Philosophe" on Jamini by Professor Joseph Kohlar of the University of Berlin has been translated into English by Dr. Thibaut and published in pamphlet form by Messrs. Thacker Spink & Co., Calcutta. The article is based on Tagore Lectures of 1905 delivered by Babu Kishori Lal Sarkar. For the following extracts from the pamphlet we are indebted to the Modern Review.

"All the world knows that the Hindus had the first and greatest grammarian in Panini. But it has not been hitherto known to the judicial world that Jaimani is oldest and the greatest expounder and system wizer of law......Jaimini not only treats of the rules of interpretation of law, but also gives the principles, by which the deficiencies of an existing law can be supplied. He also traces the origin of all laws and gives a proper classification of them and their relations with each other One who knows the writings of Coke must say that the interpretation of law in England in the 17th Century was on a higher platform than what was with us in the 19th century. But what is more significant is to know that, about a thousand years ago, the Hindus had these advanced notions of law which we have been able to bring home to us only during the course of the last 30 years..... What we have stated sufficiently demonstrates the deep wisdom which is embodied in the Indian principles of interpretation and methodication of law, which the Hindus hid, many hundred years ago in this department of knowledge, they having reached a height which we did not realise till about 19 years ago.

The italics are ours. If the world produced its "first and greatest grammarian" and "the greatest expounder and systematizer of law" thousands of years ago and if the ancients had reached a height which the moderns "did not realize till about 19 years ago" we can only say that the Theory of Eternal Progresses lacks the historical basis—the only basis which it has been able hitherto to claim arrogantly because the modern history of one portion of the globe, viz., Europe seemed to support it. The argument of simple enumeration is the weakest form of argument and when negative instances are not even sought for it becomes puerile.

NATIONALIZATION OF POLITICAL CONFERENCES.

We have always held that the National Congress and Provincial National Conferences are misnomers inasmuch as their proceedings are carried on in a language which more than 98 per cent. of the nation do not and cannot understand. That is the one reason why these conferences do not arouse popular enthusiasm and the demands formulated by them are not seriously taken by the Government. the agitation in connection with the Partition of Bengal and the Cawnpur Mosque affair had been carried on in English, the Bengali and Muslim leaders would not be congratulating themselves to-day. The sole function of these bodies is to organise public opinion and public opinion cannot be organised if the medium of agitation is a language of which the public is innocent. It is, therefore, a matter for congratulation that at the Fyzabad session of the U. P. Provincial Conference a resolution has been adopted that the proceedings of future conferences should, so far as practicable, be conducted in the Vernacular. opposition to this proposal raised in certain quarters cannot stand before the march of the national spirit. The argument that the resolutions and the presidential speech are meant for the rulers of the land and should therefore be in English is not worth much. The rulers are not worth their salt if they are indifferent to what the people think and it is their business to find out what is passing in our minds and find out they will no matter what the language employ-, ed by us in conducting our proceedings is. Besides the resolutions and the important speeches can be translated and telegraphed to the Government and the Anglo-Indian press. There is no insuperable difficulty in the way of adopting this suggestion. What is more important is that the Government should realize that the resolutions passed by our political conferences represent genuine public the silent support opinion and have behind them of the articulate portion of the nation. Since only an infinitesimal part of the articulate portion

can speak and understand English, the proceedings should be conducted in the Vernacular. Moreover we can never enlist the sympathy and support of our women—who cannot surely be treated as a negligible factor—unless the media of constitutional agitation are the Vernaculars. All civilized Governments of the modern world yield to the silent and vocal pressure of well—organised and well-considered public opinion and such a public opinion can never be built up by bodies that employ a foreign medium of communication. If, however, in a spirit of self-complaisance we choose to regard the *ipsedixits* of a small class the demands of the public, that is entirely another matter

THE KANYA MAHAVIDYALYA, JULLUNDUR. AN APPEAL.

Women possess souls just as men do. For their own w lfare in this world and in the next, for their own salvation, they stand in need of education exactly as men do.

For the welfare of society as a whole, too, it is necessary to give them education. Good mothers make good sons. Whatever ignorant bigotry may say, no enlightened man can fail to recognise that a mother requires knowledge and training in order to be able to bring up her children properly.

It is clear to the meanest understanding that a man cannot exert his full strength if half his body be imperfectly developed or paralysed. But it is to be regretted that it is not yet universally recognised in practice that a community cannot make as much progress as it is capable of, if its women, who constitute half of the social fabricatemain steeped in ignorance and superstition. Happily, however, increasing numbers of men are doming to recognise, both in theory and practice, that for domestic welfare and happiness, for religious and social reform, and for national efficiency in all directions it is absolutely necessary to educate our women. When they are not educated, not only

are we deprived of their help, but, on the contrary, they prove positive obstacles in the way of all progress.

The Jullundur Kanya Mahavidyalaya is an attempt to give concrete expression to the conviction of the supreme need of woman's education. During the sixteen years of its existence it has educated hundreds of girls and produced some eighty lady teachers, some of whom have devoted themselves whole-heartedly to the service of their alma mater.

Widows in our country feel their lives a burden to themselves and to those who have to support them. In the Widows' Home attached to the Vidyalaya education is given to them of such a character as to enable them to be self-supporting and to do good to society as teachers and preachers. The number of widows admitted into the Home upto the year 1912-13, has been 66, of whom 28 have become teachers and preachers.

The school also maintains an orphanage for girls. Many of the members of this home for orphans have Proved highly useful to the Vidyalaya and to society at large. Almost all who have passed out of the school after a course of useful study have been married into respectable families.

As a protection against epidemics of plague and for other reasons, it is necessary to locate the entire institution, including the school and the hostels, at some distance from the city. Land has been acquired for the purpose. For the buildings a sum of three lakes of rupees in round numbers will be required. This appeal is made to the generous public in the hope of a liberal response. The need of help has become all the more urgent in view of the fact that the institution has lost a large sum on account of the recent bank failure in the Panjab.

DEV RAJ,
PRESIDENT,
Managing Committee.





The Gurukula Samachar.



Motto I:—By the force of Brahm, harya alone have sages conquered death.—The Veda.

Malarial moisture is being gradually replaced by dry refreshing cool breezes. It is a pleasure to court the sun in the cool of the early morn. Superfluous vegetation has disappeared. The grass is prematurely sear. But the birds sing on in joyful chorus. Melodious chirpings, sweet mild puffs of whistling music, soothe the attentive ear, the receptive heart. The Ganges waters have subsided all too early and soon the timer will enjoy its seasonal sleep. The bridges are being reconstructed and in a fortnight or so foot communication may be restored. This the aspect nature wears in our Ganges and Himalaya bounded colony and this much about how we can be reached from Hardwar side.

In our last we left the Brahmacharis busy with their books, preparing for the examination. The Shamiana, the scene of Mahatmaji's opening speech was converted into an Examination mandap. Dual desks in imposing rows filled the space underneath and a big table on the Veranda above with chairs for examiners and superintendents and heaps of examination copy books, blotting papers, etc., gave

the whole a proper official examination hall appearance. And the Brahmacharis sat and wrote and issuing from the hall must have compared notes. It was all the same usual sight here as elsewhere.

The Vidyala examinations were followed by the Mahavidyala examinations. This time the Library Hall was cleared of its oval reading table, the Encyclopædia tables were perched on the gallery above and dual desks replaced the Library paraphernalia. The fixed glass-doored book cup-boards of course remained to enjoy the spectacle. surrounded by the mighty minds of old sat the college Brahmacharis to render account of their progress during the last term. Sealed envelopes were with due solemnity opened every morning and their contents distributed among the examinees, Ten minutes or so and lo the pens are busy a racing on examination copy-book paper. Three hours and the books are duly deposited on the superintendent's table, packed off in sealed envelopes once more, of course the sealed envelopes this time are very much bigger. Thus does the Brahmachari 'render unto Ceaser what is Ceaser's and give the Examiner what he wants. Well this is all of a piece with what takes place elsewhere and so I presume you can sympathetically image the whole situation without any further elaboration.

The ordeal over, the Kula has a welcome change of programme For five days from 24th Ashawan 1970 to 28 Ashawan we have Bijai Dashmi sports, festivals and celebrations. What a fitting sequel to days of anxious toil and busy pen driving. The open air instinct of the Gurukula Brahmacharis reasserts itself.

"And all the student train from labour free Go through their sports upon the open lea."

Tug of war, three legged race, long jump, high jump, long distance throw, running races, hockey, cricket and foot-ball matches, Kabadi, all these we have during these five days. A fitting feast too we have where all the members of

the Kula break bread together. This is the lighter part of the programme.

The serious part of it is not neglected. We have had the joint Havan in the octangular Havan shed. Yellow robed the Brahmmacharis sit and their Adhyaspaks too and recite the resonant Havan Mantras. All join in the last oblation and purifying scented vapours rise in whirling clouds rendering the whole peculiarly impressive. From the Havan the Brahmacharis march in orderly sequence and get underneath the Shamiana wherein is held the Ram-Darshan Sabha.

Professor Balkrishna occupies the chair. A stirring appealing song sings Brahmachari Brahmadatta to accompaniment of harmonium. His deep-sounding bass is repeated by another Brahmachari in melodious treble and then there is a pause and the harmonium echœs out the same. Thus each verse goes through three beautiful variations making the hearts of hearers leap up in refreshing response. We have then some learned talk from Brahmachari Prannath as to how the personality of Rama came on the scene when the Aryan race was attacked by the Rakshasas, when the forces of darkness had gathered strength and some one was needed to overthrow them. He showed how the event has been treasured and celebrated by the Aryan dwellers in all lands, how according to Lilly Homer's Epics are founded on the great event of Rama's struggle and victory, how Balmiki and Homer have been immortalised for having versified the achievements of this great hero. Till the name of Rama is treasured the race will never die such his appeal. Brahmmachari Vagishwara then recited some verses which he had composed in honour of the Brahmacharis Bharadwaj and Vinayak Rao next gave fitting speeches showing how we ought to fight all evil forces and lower tendencies with perfect self-possession and equanimity. How in Shri Rama we have an idealincarnate for supreme self-possession under all difficulties Once more Brahmaand continuous fight for the right

THE GURUKULA SAMACHAR.

dutta led a delightful chorus to the accompaniment of music. Then spoke Brahmachari Puran Dev appealing to the Brahmacharis to be ready for serving their dear Gurukula. Brahmachari Jai Dev spoke next and then Brahmadutta took his turn emphasising the two great lessons to be derived from Shri Ramachandra life, viz., Faith in the Supreme and loving fellowship.

It is now the Professors' turn to address the assembly. Professor Indra Vaida-Alankar is the 1st begin. Souls like Shri Rama come not on the world's stage very frequently. Shri Rama is our beacon light our ideal. It may not be, it is not given to us wavelets of mother Ganges to rise to the Himalayan eminence of such a great soul but we can all try to be humble servants of such souls, we can emulate if we will and be Lakshmans, Bharats and Hanumans. This we can do by being faithful in little things, faithful in the duties alloted to us. The Aryan race in the nineteenth century sorely needed a Rama. Swami Dayanand supplied that want. Let us be the Lakshmans, the Hanumans of which the Arya Samai has need. Remember if you cannot serve, command you cannot. Faithful unto your duty, however humbie, let each one of you be able to say with the great President, who from a mere boot maker rose to be a president and who when taunted of his humble origin and previous occupation replied effectively. 'But didn't I mend the boots well.' Be you ready to undertake and discharge the smallest duties in connection with the Gurukula as faithfully as the biggest. Faithfulness unto and perfect discharge of the smallest duties will alone fit you for higher tasks. Be you ready to do your mite.

Then followed Prof. Goverdhanji head of the school department. He emphasised that the Rammayana presented the highest practicable ideal with respect to Home Life. The wave of superficial independence sweeping over our young men had resulted in the adoption of selfish standards of life, thus breaking up the strength of our noble fraternal family system. To withstand this CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

peril to our home life to our family life we must proclaim a new the ideals of the Ramayana. If we save this institution of family system we shall be safe against the attacks of selfish materialism. A man is not beggared by sacrifice, on the contrary it argues beggarliness not to be able to sacrifice something for others. Thus let the householders maintain the ideal of giving away in discriminate charity. Let each one give at least a tenth of his income if he cannot renounce lika Rama a whole kingdom at the altar of his family. Rama is like unto a light-house. Let us keep ever fresh the ideals embodied in Rama's life and raise the standard of our home life and faimly life and purify our household ideal. Thus may we bring about peace and happiness in our homes and by our example act as leaven for all around and thus raise our race.

The President then rose and said. 'Man is generally proud. We usually think a good deal of ourselves and think too little of our duties. We forget we have to die and act in comfortable ignorance. Thus it is that hardly one in million is worth a mention in History. And again out of those treasured in History Inot all are alike but some greater far than others compel our attention and admiration. One such in the History of Bharat Varsha is Shri Rama Chandra, the ideal king, the ideal householder. Let us just think of ourselves. How weak we are! How sining! We have the greatest need for dwelling on the history of such heroic souls, on the ideal they setforth to us, else shall we be crushed and pulverised by the corroding tooth of time. Rama, Lakshmaua. Sita are just great saving souls, on whose lives we need to contemplate for self-improvement. The one thing great that we find in Rama's life is that he was supremely devoted to duty. This compels the admiration and reverence of all mankind. Shall we sleep when the clarion call of Swami Dayanand has aroused us from our deep slumber to a sense of our duty? Shall we not rather take up the armoury of Reason and Sympathy and fight the forces of evil and destroy the

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atheistic tendencies of our times? This is the age of Reason, this is the age of universal Love. The Arya Samaj holds up the ideals of the worship of one God, of the sacredness of all life and tiny creatures, of the correction of all evils that have crept into and poisoned all social and family relationships. Fight you against these. Adopt the creed of the religion of service of humanity. Then would you be rightly celebrating this festival. Rest not with lip mention of Ramas' name but dwell on the virtues of Rama, the ideals he embodies and act those out in your lives.

Dear Reader, this is for me and for you too. Let us see how far we act out these higher ideals.

S. N. PHERWANI.

SOME DISTINGUISHED ROYAL COMMISSIONERS VISIT THE GURUKULLA.

White envelope from the Post Office! Mr. Ramsay Macdonald, the labour-leader, wishes to pay a visit to the Gurukula. The Gurukulites are happy to receive him. The College and all around receive an extra cleaning. Everything is neat and tidy. The Brahmacharies are aglow with expectation to have a sight of the distinguished guest. By half past ten on the 8th of November he is in along with our kind friend Rev. Andrews and Prof. Lawrence. To the Bungalow they all go and have their morning breakfast. Thence they emerge Mr. Macdonald in his usual civilian suit. Rev. Andrews and Prof. Lawrence dressed in the Gurukula style, a shirt and Dhotee with snow white legs all uncovered upto the knees from behind exposing the regularly contracting and flattening calf muscles. Rev. Andrews comes to the library to have some books while Mr. Macdonald and Prof. Lawrence are being conducted through the College and School classes by the Vice-Principal Prof. Rama Deva. They have commenced from the Science room, through the Science Laboratory. The Chemistry students are at their work, some busy with the delicate balances and some with flasks, funnels and filters weighing,

measuring, testing. That is all usual, but one thing is unusual. The reagent bottles are all labelled in Arya Bhasha. This is domiciling Western Science and bringing it within the reach of all who are lettered in their own The students manipulating these labelled vernacular. solids and liquids irrisistibly excite the interesting question as to what they would do in the future. I do not know why the answer is not quite as obvious. They would teach those who could not learn these sciences because of their ignorance of the English tongue. Isn't there work enough to educate along these new lines and bring chemistry within the reach of a wider circle! The Library is now visited. The oval table with its precious load of dailies, weeklies, monthlies, from all parts of India and of the world is now being inspected. The Monist is there, the Forum too. There too 'the busy bee,' on the cover of the Economic Journal. The Capital with its big broad capitals thrusts itself on every one's notice. The Review of Reviews, the Herald of the Golden Age with a little child offering the olive branch all these are there besides the dailies, weeklies and monthlies-Yea besides the Pioneer and the Nineteenth Century and After with heads for ever averted. But these only show that we are in touch with the world. Our own productions must need be more interesting for these may not be found elsewhere. The Prabha and the Chandrika, the student's own monthlies in Sanskrit prose and verse and illustrated withal with crude crayon drawings, fine pencil etchings and shaded enlargements, all hand written and hand illustrated by the Brahmacharis themselves—these must be noticed and appreciated. And they are noticed and appreciated. The Library shelves now receive a rapid but searching survey. Who could have thought there was standard literature enough in Sanskrit to fill half that big library? But, there, it is one line of shelves almost wholly packed full with Sauskrit volumes of condensed wisdom and concentrated lore-all that is left to us-all that has escaped the flames of book-burning bigoted fanaticism. Biography, History, English, Education, Economics, Sociology, Philosophy and Gazetteers and reports are duly inspected. The visitors are thence led into the Economics class and thence to the Botany class where they see the slow and difficult process of naturalizing and vernacularising that interesting science going on at full speed. And so they go to the top storey through philosophy and mathematics and still higher to view the subtler silent instructiveness of nature all around the winding Ganges, the forests of trees and ascending rushes, the green lawns, the whole of the pleasant panorama. Through the schools they go, the kindergarten classes, the Sanskrit drill with active eyes and inquiring tongue and ears all attentive to interesting information conveyed by Prof. Rama Deva in reply to their constant questioning.

The round over, Mr. Macdonald is requested to address the students in the Library Hall. The yellow-garbed Brahmacharies squat in orderly rows, the chairs lining the shelves are occupied by the staff and on the chairs in front of the table are seated Mahatmaji, Mr. Macdonald, Rev. Andrews and Prof. Lawrence. In a short fitting speech Mr. Macdonald is introduced to the audiance by Prof. Rama Devaji—Mr. Macdonald, the labour leader, the member of Parliament, the author of Awakening of India, Mr. Macdonald as known to journalistic fame now kind enough to visit us in person. To this short introduction Mr. Macdonald, the man replied in the following frank manner:—

"I came here to escape the making of speeches. It was thus a very wrong thing to have asked me to make a speech here. Your Gurukula gentlemen is like our Labour party. Both are much talked about without any real knowledge on the part of those who usually talk about them. Though I have heard a good deal about your institution, this is the first time that I came to see it. This is to no small extent due to the affectionate enthusiasm of Rev. Andrews who has been often in your midst and has come to [acquire a distinct prejudice in your favour. I am sure if I remained here a little longer I too would soon share his prejudices,

a wrong thing for one belonging to a Royal Commission. The scenery around you reminds one of England or rather of Scotland. If you ever come to England or better still to Scotland you will take your Ganges as I take it to be just another Scotch River only a little bigger than some of our rivers. As regards education I really don't know what I have to say. But one thing is sure that you are not making the mistake of turning young men of India into half-baked Englishmen. I just remember a good piece of advice that was given to me when I came over to England. I was told by a kind friend 'Don't try to be an Englishman. Try to remain a Scotch and then you will have a fighting chance. Just so gentlemen we have a great deal to teach you and you have a great deal to teach us. The helpfulness is mutual. Apply your traditions to modern problems. You understand the real values of life better than we in the West. It is because the Gurukula System of Education aims at producing not only learned men but good men that it is so valuable. It is because it emphasises that India must advance on India lines that it is really useful. You have here that is to learn all in ancient culture and others the good to teach you have gained. You have to do thus a very great work. In the West some of us are running after things that really don't matter-big fees, wealth, sordid pelf which rust and decay and the moth and vermin destroy and thieves can steal. You are after spiritual wealth. The spiritual atmosphere around you teaches you real values. I sincerely wish you will be loyal pupils of this institution. I shall tell you one last word and then I shall have done. still on my legs I take this opportunity of thanking my friend-if I may have the privilege to use that term-my kind friend Mahatmaji, the head of the institution for his cordial reception and the unreserved manner in which he has opened the doors of the institution to us. I shall always remember that and carry happy recollections with me of the magnificent scenery all around and the wonderful experiment in education you are conducting here."

Mr. Macdonald's speech over, Mahatmaji rose to thank in return touched by the personal endearing note the sincere sociability of Mr. Macdonald the man—for by this time the man alone was visible and the Royal Commissioner part of him was quite out of sight.

"Personally", began Mahatmaji, "I am touched with that one word 'friend.' I think that one word and the kindly way in which it has been uttered has bound us together with strong ties of fellowship and sympathy. I am getting old and the institution claims all the energy I have. So that myself I shall not be able to leave the soil for a single moment but should any one of these Brahmacharies ever chance to come on your side I hope you will take a loving care of them and help them with your kindly advice. We here are of opinion that the world is one great brotherhood and that the East and the West must be welded together in one fraternal bond. This is what led Swamiji to establish the Samaj—that is the aim behind this institution. It is that idea that is being worked out here and elsewhere by institutions of the Samaj. We are at one with those who are striving to bring about a common brotherhood of humanity. I hope you will not forget us but put in a kind word for us whenever it be necessary."

The Royal Commissioner stayed for the night and left us by early morn the next day. And that next day there was a beautiful speech delivered by Rev. Andrews describing in touching terms more of Mr. Macdonald the man who had so much impressed us the day previous. One almost felt the inner impulses, the very pulse-beats, the heart-throbs of that very very human heart, the man for the masses, the labour-leader the Royal Commissioner Mr. Macdonald. His affectionate trusting and humane nature was brought home to all the Brahmacharics by narration of personal incidents, personal contact of the speaker with that great man.

Thus one Royal Commissioner we saw and heard about and became acquainted with. He impressed us CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

favourably and was, we doubt not favourably impressed. And we imagine there was a talk among the members of the Royal Commission and again Mr. Macdonald the man must have been out with his affectionate impressions for two more from the Royal Commission were moved to visit our sceluded colony—the Chairman Lord Islington and the Educationist Sir Theodore Morrison. Exactly a week after the visit of our first distinguished visitor we were favoured with a visit by Lord Islington, Sir Theodore Morrison and Mr. Scott. They motored down to Hardwar where three stately elephants were awaiting to bring them accross the Ganges bed. Brahmachari Indra, Vaida Alankar, was there to receive and escort them. A triumphal arch bedecked with green twigs bore a modest welcome to Lord Islington and Sir Theodore Morrison and our dear Mahatmaji was there to receive them. The pronounced tinkling of the elephant bells informed us all of the entry of the distinguished visitors. Their visit was brief. But all the same they were conducted through all the classes as usual. Lord Islington had a gracious smile and a warm handshake for all the members of the staff and Mahatmaji took him round the College and School. Sir Theodore Morrison, the Edu cationist, was active and endless enquiries and searching questions were most naturally put by him and fully answered by the Vice-Principal who remained with him That instruction through the mothertongue to satisfy him. is possible and effective must have been apparent to all the company and especially to Sir Theodore Morrison as they went from class to class, through the Chemistry class with vernacular labelled reagents, through the Economic Club with a fluent debate, through the Botany class with its Charts of Arya Bhasha technical terms, etc., etc. That Sanskrit is no longer a dead language but is as living as any in the Gurukula must also have been evident from the speeches in the Sanskrit Club and the welcome speech of Brahmachari Brahma Dutta.

The College and School, the Science and Botany labs the Library and the Reading Room, the kindergarten and the Library Haridwar Collection. Digitized by S3 Foundation USA

infant class, the top storey all all these are visited with interest. Finally the whole company meet the students assembled in the Library Hall. Mahatmaji offers them a hearty welcome on behalf of the Staff and the Brahmacharies have their representative Brahma Dutta to offer a hearty welcome in Sanskrit. The welcome is rendered into English by Prof. Ram Deva and forms by itself quite a neat little speech.

He emphasised two features of the Gurukula System of Education, viz., (1) insistence upon having Arya Bhasha (Hindi) as the medium of instruction; (2) keeping the alumni away from the contaminating influences of town life.

The students in yellow presented quite an interesting sight. The youngsters were perched on the gallery up above and with expectant looks eyed the august visitors. The library is not big enough to locate all the students Only those upto the sixth could be located. Well those on the gallery and those on the carpetted floor all hear with interest his Lordship's reply.

"I will say a words" began his Lordship on behalf of myself and my friends here to express how very grateful we are that you acceeded to our request and how kindly the welcome and reception that you have accorded us. Brief though our visit has been, it has been replete with the greatest pleasure and interest-pleasure both account of the manner in which we have been welcomed and received and interesting because of the opportunity afforded to us to study the method of education you pursue here. The Brahmacharies in Sanskrit and one of the staff in my mother tongue have described what have been the main precepts of your Educational Science. Here you are taught not only your ancient venerable culture and traditions but also those of the West in your own medium. It is of great interest to hear that you set great store by the remote situation of your College. I fully appreciate the reasons why you set such great store thereby. Once more let me express how very grateful we feel for the extremely interesting and pleasant nature of this visit here. We shall certainly bear very happy recollection of this all."

Mahatmaji rising in reply, said 'This is no time to make speeches. It is already getting late. I can only tell you how great is the love and affection we feel for you and how grateful we feel for your coming here and taking interest in this institution. I hope other Educationists would be encouraged to follow your kind example and give us kindly suggestious and help that we so much need.'

The party was thence conducted to the Brahmacharies boarding houses. They saw the students at their Havan in the Yajna Shala and heard the Vedic chant with great interest. Rapidly they finished their round and turned towards Mahatmaji's Bungalow.

The party then had their way to the Bungalow and were thence up again on their elephants through the play grounds where football and hockey were being played. The students saluted the party there and were saluted in return by his Lordship with graceful bows and smiling nods. Thus went the honoured guests carrying with them happy recollections of their visit and leaving us happy memories hehind.

OUR SUFFERING BRETHREN IN SOUTH AFRICA AND THE GURUKULA.

The wave of iniquitous treatment of Indians in South Africa reached our distant retreat and it met with a characteristic response. Keenly spmpathetic the students resolved to forego the extras of their fooding, voluntarily pinched their stomachs to provide for their starving manfully struggling South African brothers. This was not all. Some went to the Principal with a request to be allowed to go and work with their hands like common coolies and send the wages they this way earned to their South African brethren. This was allowed. See them joyously encamp ontside the Gurukula some with their beddings strapped on to their backs, others carrying them on their shoulders all amarching. Where to? Why to the Bund seven miles off

where they would gladly toil like the ordinary toiler all for the sake of their brethren. By nine o'clock they reach the Bund and eager they are for work. Where shall we dig and delve to earn for others? this is what each heart echœs. The boats are oared, the other side is reached, the pick axe plies, the shovel scrapes and sand and boulders fill the baskets. Hands are busy lifting up the baskets; the bare heads take the buden; it is to be no lazy work, the spirit burns and impels all to run with their load so as to scrape together a little more. Thus it is upto twelve at night when they retire. In the cooly huts they house at night and the next day and the next they work, yes, work in sand and stone, work at lifting huge girders of iron, another contract they have secured. Oh busy scenes for boyish hearts. Work, work, work, yea hard work they will do and gladly too for the ideal of sympathetic help unto those unjustly made to suffer. The hands were atoiling but the heart was I am sure more intensely at work. How grand to sweat for others, to sacrifice personal comfort and conveinence nay sacrifice a portion of one's fooding and all at the call of suffering ones unknown, unseen, unrelated. Yes, that work for a day or two was really uplifting. Hard and fatiguing it was to onlookers but the heart welcomed these for the call was sacred. Back the one hundred workers and more return toil-tired and way-worn the beds strapped on their backs or heaved high on shoulders marching, marching the weary miles back they reach once more their quarters in the happy colony. Thus through curtailing their fooding and labouring as labourers and collecting contributions from their teachers and Professors the Gurukula Brahmacharies have sent over a thousand as there quota to help their South African countrymen. When sacrificing their food and comfort they contribute to the cause will you not too?

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Vedic Magazine

सर्वेषाभेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

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Home Life and Swami Dayanand.

(BY "RAMA.")

ERE is the cradle of 'the righteous man'; hence he sallies forth armed at all points, disciplined in all means of resistance and full of hope of victory."

Indeed so! True home life is the basis of the greatness of a nation. No nation ever became great except that its homes were pervaded by purity, sincerity, confidence and love. No nation was ever degraded unless its home life was destroyed. Destroy home life and you destroy the rudder of the ship of your society. You may be moved by great ideals, you may try to reach them, but you shall not reach them for your ship will simply be tossed upon troubled waters and there shall be no impelling force to urge it on to its destination. What the non-existence of the guiding star is to the traveller, what the absence of the pivot is to the watch-wheel, what the want of a pendulum is to a clock, so the lack of a healthy home life is to a nation. The great teacher and founder of the

Arya Samaj, Rishi Dayanand, fully realised the importance of home life. Here are his words so simple and yet so forcible, so plain and yet so pregnant:—

Such is the importance Dayanand attaches to home life. We may first study the ideal of home life, to which he urges us. Husband and wife are the master and the mistress of the house. They are the two halves of one and the same thing. Man without woman is incomplete and woman without man is incomplete. When the two complements are put together, then alone the eye meets the charming whole. How beautiful, how sublime that whole! Verily here we find:—

Two hearts but one heart beat.

Two bodies but one soul.

In peace the two live together for "they......treat each other lovingly and live in harmony. They never quarrel with each other and neither is false to the bed of his or her partner. One yields lovingly to the control of the other and is yet supreme within the little kingdom itself. The other (more hardy by nature) holds the entire control over the affairs without." (S. P., p. 110).

Thus do the two live together interdependent. Their dependence on each other, their living together has a set object before it. The heart of each belongs to the other,

but the hearts of both together are consecrated to some noble ideal. And why should it not be so? On the solemn occasion of their marriage, each said to the other; "May thy heart be mine and mine be thine. Oh may the hearts of both be of Him who is the dispenser of all beatitude." Yes, the hearts of the noble couple even vibrate together, feel together and turn together on to the path of service, for the path of service is the path of the Lord. On to the path leads the Swami his followers. "Woman," says he in Vedic words, be serviceable, be the source of happiness to your new father and mother.....Let all the members of your house, let all your relations find in you a fountain of peace and love (S. V., p. 166)..........May your feelings be a source of happiness to your neighbours and other men even as they are the source of happiness to you." "Husband," he goes on to-say : "Even as the wife speaks in accents sweet to soothe your heart, so you charm her soul by loving talk. And you both together walk on the path of Dharma, strive for the good of your townsmen, of those who live in the forests near by. In assemblies speak the truth and spread the knowledge of selfcontrol to make the world happy. Thus, by thought, by word, by deed avoid sin." (R. V., B. B. 255);

striving "fearlessly and unshakingly," for the achievement of the ideal before them, the young couple soon find themselves surrounded by a little army. Smiling faces, rosy cheeks, Oh! they play their pranks and babble 'Ba,' 'Ma' on their knee. With their advent comes a new phase of life. New kinds of love and newer duties arise. To enhance the joy and to add to the happiness of the young father and mother—they that follow the path chalked out by Dayanand—"treat these new comers with love—love deep as ocean." The father sings the following Sam Hymn: "Oh son thou art sprung out of my spermatic fluid which is drawn from all the bodily organs and from the heart. Thou art therefore my ownself. Mayest thou

never die before me. Mayest thou live for a hundred years." S. P. 154.)

Pervaded by this incomparable love, gladly do the parents take to the instruction of the children. The result is that the children "lose not their temper and utter not rade words; they cultivate "sweet and pacific speech." With such instruction, such love and such ideals before them, they grow into good and loving creatures. "Brothers hate not brothers, sisters bear no grudge to their sisters. Lovingly they meet together, lovingly they walk together on the path to peace and joy. Sweet is their conversation." (S. V., p. 173).

This is the ideal of home life preached by Rishi Dayanand. In such a home verily are all the best feelings—filial duty, parental affection, regard and conjugal love found..... Here is the reign of confidence and trust, here the ideal of union realised. The inmates love and confide They love because they cannot help instinctively. they know loving. They confide in each other for not base betraying and degraded desertion. Oh he that enters such a home finds himself in heaven. He fully feels that home and heaven are kindred.

Gentle Readers! Does this ideal appeal to you? Do you feel impelled to strive after its realization? Do you like to know the way to it? If you do, then listen to the Rishi's words of wisdom, hear attentively what he says, try the methods laid down by him and see: if you reach not your destination. Adopt the practices pointed out to you, if you wish to taste the sweets of heaven, to enjoy the joys of Paradise, to free yourself from the troubles that lie heavy on your heart and to soothe your sorrows.

 To yet emphasize the unity of the two, to place them on an equal footing, to destroy disintegrating forces, if any. the Swami writes: "Both the husband and the wife should perform Havan together every morning and evening" (S. V., p. 196). The home should be attractive not repellent. The home should unite and not separate It should fast link together the different members specially the husband and the wife. To secure this end the great Master prescribes a number of ceremonies to bring all together and to create a common interest. Every Purnamasi (the full moon day) and Amavasya (the new moon day) should find the husband and wife sitting together, pouring oblations in the sacred fire, remembering the Lord, renewing their vows, and recapitulating their breaches. Ah! how inspiring that scene! Pity that the new intellectualism feels no poetic impulse, new activity runs riot in the street and turns not to home. Yet greater ceremonies and greater rites must be performed to faster bind the two. Life depends upon food. Corn forms the staple food. In nature's bounty the golden grains wave ever the green fields. The reapers ceaselessly work and collect the grain for the house-holder. To the matter-of-fact to the citizen of the work-day world, there is nothing inspiring in the fact. All that' the season might mean to him is economical speculation and mathematical calculation. Poor man! Pitiable is his plight! Ah! He has sacrificed the inner vision for the dross of the world. May God have mercy on his soul. But to Dayanand—"The last of the ancients"—the 'scene is a significant one. The "Giver of Food" and "Support of Life" must needs be remembered at this time. The grain is symbolic of His Grace. Dayanand seizes the opportunity and turns it into a binding knot for the members of every good Grihastha. He calls the young and the old, calls them to receive the grain with gratitude and sing sweet songs in His praise.

Time is the measure of our life. In its account the days constitute the coins. Carefully must they be calculated. Cautiously must the account be kept. If it is necessary for the merchant to audit his account every year, how much more so for us, whose wealth is hundred times more precious than all that the merchant deals in. Audit our account, then, we must at stated times. The Rishi commands us to audit the account on the new-year's day with ceremony and selemnity. Sanvatsaeshti Yajna thus constitutes another gathering point. It is one more link in the golden chain that binds together husband and wife, parent and child, and sister and brother.

From the spiritual, turn we to intellectual and moral ties. The educated youngman feels no sympathy for his ideals at home. He is in want of an intellectual companion. The home supplies that not, and he looks for one in the club, in the hotel, in the restaurant or in the theatre. The poor girl who had looked forward to the marriage with hopeful eye, feels deeply disappointed and sorely wounded. No wonder, under the circumstances, there should be so much uneasiness and heart-burning. The great Swami, with a heart full of love for his countrymen, earnestly desiring to lighten their burdens and to add to their joys, stops the youngman in his headlong rush in

search of an intellectual companion. Gently soothes he the disappointed wife and orders both on the authority of Manu: "To read and recite daily the Veda and other Shastras that increase wisdom, teach the means of acquiring wealth and promote their welfare; to revise carefully all that they had learnt during their student life," (S. P., Ch. IV, p. 122).

The satisfaction of the physical wants of women forms another very important factor in the consolidation or disintegration of home life. The way in which some women, inspite of their great sacrifices, are treated even by some of the 'educated' is very disgraceful. The great Swami, therefore, orders all the male members not only to treat the members of the fair sex with utmost regard, but also to supply all their wants in the form of jewels, clothes, etc. Here are the words quoted by him from Manu:—"It is the duty of father, brother, husband and brother-in-law to satisfy the wants of his daughter, sister, wife and sister-in-law respectively." (S. P. Hindi, p. 93).

It appears that one of the most fruitful causes of the disagreement between husband and wife is the nature of No doubt, the Hindu moral their sexual relations. ideal regarding this point is very high from one point of view. Sincerity to the partner is considered as an essential of Dharma. The slightest deviation from the path of rectitude and sexual fidelity is looked with utmost contempt and hatred. Illegal sexual gratification is a heinous crime to a Hindu. Unfortunately, the latter days while conformity to this ideal insisted upon in the case of the fair sex, the ideal has been greatly lowered in the case of men. The great reformer of modern times, a life-long Brahmachari, considered this faithlessness to the fair sex highly immoral. For this cause he died fighting to the last. It was this cause that made him rebuke the great Rajah of Jodhpur. It was this that cost him his life. He dearly loved it and dearly paid for his love. Wherever and whenever he got an opportunity, he raised his voice boldly against the vice. To Kavi Shyamal Das he said that prostitution was one of the mortal sins and a sensual regard for personal beauty degraded a man lower than a pig. In the Satyartha Prakash he wrote: "It is a sin of the deepest dye to sow the seed, out of which great souls and distinguished men have sprung, in a bad soil such as a prostitute."—(S. P. H., p. 122).

At another place he states; "Let the husband always remain contented with his wife." There are several such passages scattered throughout the Fatyartla Prakash and other works of Swimiji; multiplication of quotations appears unnecessary.

More important than this is another point to which little attention is paid. It is the sexual relations between husband and wife. A Western docter writes: "There is one more suggestion I wish to make. It is, that between the births of children there should be at the very least calculation three full years." Commenting upon the indulgence between husband and wife, he states that there is no more potent cause of hatred and disgust between the two than this indulgence. He further adds:—"Now all this is devilish—forgive the word on account of its truthful expressiveness—for no husband has a right to deface God's image in this way, and take a blooming girl, full of grace and life and in a few years turn her into a sallow sunken-eyed toothless old woman." (Hints on Reproductive Organs).

The great Swami, a Rishi, a physician, a teacher, lays great stress on the same point. In the whole period of Grihastha extending over a quarter of a century, he orders that not more than ten children should be produced under any circumstances. Those married persons who co-habit after the highest limit of children has been reached are to be considered lustful and held in great contempt. He further enjoins upon the married people to observe

what Pt. Gurudatta calls the "law of periodicity" and writes:—" as far as possible they should not waste the semen collected during the period of Brahmacharya." (S. P. H., p. 93).

At another place in the same book occurs the following statement:—

"He who is contented with his own wife and who does not approach her during the forbidden nights is a Brahmachari though married." (S. P. H, p. 95).

The Sanskarvidhi of the great Swami is full of innumberable such injunctions. It seems hardly necessary to reproduce them here.

Fidelity to each other and chastity, no doubt, play an important part in securing the high ideal of home life. But at the same time it is very necessary that there should be as many points of common interest as possible. Proper care of children is an all important duty of a Grahasthi. If the husband and the wife make it their joint concern and be more observant of it than they are now, many evils prevalent amongst the youth will be put an end to and many a heart-rending scene will disappear from our society. The Swami, with the eye of a great seer, sees this. To impress the importance of the subject upon our minds he begins the second chapter of the Satyartha Prakash with the following words: "That man alone can become a great scholar who has had the advantage of three good tutors, viz., father mother and teacher. Blessed is the family. most fortunate is the child whose parents be godly and learned." (S. P., p. 22). In the body of the chapter Occur the words; "Parents should endeavour to inculcate i.n the minds of their children an intense desire for knowledge......Thereafter the parents should make them understand and learn by rote moral precepts, &c." (S. P. H., p. 25). The chapter closes in the following strain :-

 children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short to devote all their weatth, body and mind, to accomplish this object is the paramount duty, the highest virtue and the glory of parents." (S. P., pp. 33—34).

Thus have been briefly described Dayanand's ideals of Home Life and the methods he commands to be adopted to achieve this end. Let those who thoughtlessly accuse the great Swami of teaching his followers dry logic and useless wrangling be fairer judges and greater respecters of truth.

To brother Samajists shall I address myself next. Them shall I say: "Brothers, if ever you take pride in the name of the great Swami, if indeed that name is dear to you if the Veda and Vedic Dharma inspire you yet, if you sympathies with sorrow and pity pain, if you dream of making the earth a heaven and men gods, then studiously to the seriously and apply yourself reform of homes. Useless are your Sabhas and vain your speeches, if the centre of all reform is neglected. Neither the presidentship nor the secretariship, neither the chair of an editor nor the proud title of a preacher shall bring you that 'true glory' which shall be your lot when you possess the 'highest virtue,' that of discharging your 'paramount duty' to your wife and children. Think not brothers that a tree can grow by being watered at the branches when the root is neglected. Think not that nurture can undo the effects of nature. Feel not yourself secure because grand institutions and good teachers exist to mould your children. They can at the utmost only help those who have good potentialities and check evil tendencies. Mind that a little those who have education (in the narrow sense of the word) can only affect the superficial character of your children, while the deeper character depends upon you and you only. One thought more. The method of thwarting your betterhalves, of running against their best cherished beliefs and feelings, of destroying what little home life already exists has failed and shall fail. Be not, therefore, destructive any longer. I know yor argument of a bold surgeon. But my friends! forget not that the surgeon who is not a physician at the same time is of little service. Even so it is. Well has the Persian poet sung:—

Wake up then and begin constructive work, Brother preacher, repeat, repeat, my thoughts constantly from the pulpit. Editor reproduce, reproduce them from month to month, year to year in your valuable columns. You thinker revolve them over and over again in your mind and send forth your powerful thoughts to influence those who need your succor most and Karmayogi dear! I request you to reduce to practise what I preach. Let it be your ideal and your guiding motto. You that think yourself unimportant, of no account in this great world, listen, listen to me that you too have a part to play. Your good wish, your kind thought is all I want. Give me that and sure I feel of the coming peace and vanishing trouble. Be it so!

An Incident in the Russian Campaign.

(BY MR. KESHAV LAL L. OZA, M. A.)

URING the war of 1813, when Bonaparte made that desperate attack upon his faithless ally of Russia, the Saxon General, S—, had gathered his troops in a deep and wooded defile, and over the bivouac fire conversed with the guide who had offered to lead his troop to the surprise of a Russian outpost.

The day, which was drawing to its close, had been gloomy and lowering, yet was treacherously warm for the season, and little indicated the approaching snow-storm which was to overwhelm the conqueror, and check his hitherto irresistible course.

The form of General S—, as revealed by the lurid embers, broad and muscular, braced in the tightened uniform of his nation, and decorated with innumerable crosses and orders, contrasted forcibly with the appearance of his companion, a Polish Jew, slight of figure, and enveloped in the loose black gabardine of his race; his cheeks wan, sunken and sallow, and against each hung a spiral curl of sandy hair, depending from an upright cap of black felt; his eyes, keen and greg, were restless and inquisitive, not unlike those of a famished cat who expects injury, and is watchful to avert or avenge. He bent instinctively, as the harsh tones of General S—'s voice smote upon his ear; and his glances fell before the penetrating regard of the military commander.

The latter was, indeed, a man to be approached with awe by everyone who knew the sternness of his character. Brave to desperation, vigilant and inflexible in discipline, the slightest breach of military duty was punished with implacable rigour. His men and officers respected but loved not their commander; yet no one dared provoke his anger, for so sure and fatal was his aim, that every duel he fought cost the life of his antagonist.

"Jew!" said the General, in his severest tone, "you have promised to conduct my troops by a secret path to the surprisal of the enemy. If you bring us in safety through this labyrinth, name your own reward; gold or lands shall be yours for requital of the service. But tremble, Hebrew, if you mean us falsely; for by the bones of my ancestors, and the honour of my sainted mother, the slightest suspicion of treachery on your part, ensures your certain death—ay, death with all its horrors—long, lingering, fierce, and cruel."

The guide made a low and shrinking obeisance, but without speaking, as though fear denied the power of utterance.

"Dog!" exclaimed the wrathful General, "dost hesitate?—dost tamper with my patience? By heavens! if you swear not promptly to execute your mission discreetly and faithfully, life is not yours an instant!"

The Jew looked up, aghast. His ashen complexion seemed intermingled with a leaden hue, as if convulsed by some internal agony of remorse or fear; but habitual command of his passions soon wrought its effect—emotion passed away, and his features resumed their wonted expression of anxious endurance. "By the beard of Aaron!" was at length his answer, "I have sworn to bring you where your enemies are encamped: wherefore are you wroth with your servant, who means most righteously to keep his oath?"

The General regarded him with a withering look—
"No one trusts a spy, even when employing him." He
whispered to his aid-de-camp—"Sternberg, keep your eye
on that fellow; I like not his looks. If you but suspect
him of betraying us, on the instant bring him before me."
The subaltern touched his hat in sign of obedience, and
orders were soon after given for the troops to be in motion.

Their march was conducted with all possible silence and precaution, and for upwards of an hour proceeded in security and hope. By degrees the way became more intricate, and entangled with low underwood, or uphill and miry, breaking their ranks and scattering the men in confusion, whilst at intervals they had to wade through patches of splashy ground, into which foot and horse sunk kneedeep, and with difficulty toiled through, only again to plunge deeper into some marsh.

Still these difficulties might be only on account of the untrodden path it was necessary for them to pursue, and might forebode no sinister intentions on the part of their guide. On, therefore, they were commanded to struggle their weary way, encountering fresh obstacles at every step. At length horses plunged in swamps and fell exhausted; -men groaned and died. By the most strenuous efforts, General S-, his staff, and the remainder and his troops attained an eminence, overlooking a wild and desert plain. It was but the work of an instant to despatch scouts to reconnoitre, and seize and bring before the General the Polish Jew guide. Suspicion was indeed strong against this latter, not only for bringing them through this morass, evidently with a view to dishearten and discomfort the soldiers; but twice during the confusion had he endeavoured to escape; and now, whether overcome with fright or guilt, would do nothing but prostrate himself on the ground, and exclaim "Mercy, mercy!" Vain were assurances of safety, useless all interrogatories as to his knowledge of the road, or the proximity of the Russians; the same shrill prayer for mercy, the same frantic cry of despair alone uprose upon the stillness of the night.

During this paroxysm, the scouts returned, bringing with them a peasant, who, by dint of threats and bribes, informed them that the Russians, who were at least double their number, were encamped within a mile of the place, and expecting the arrival of the Saxon detachment; that the road they had traversed conducted them through a slough to the enemy's camps, where, if any survived, they could be easily despatched before they had obtained

a firm footing, being previously worn out with the fatigues they must undergo on their march.

"By which road can we escape the snare into which we have been led?" demanded the General of the peasant.

"Easily enough;" was his reply. "You have only to descend on your right, and keep the beaten path, and you turn your backs on the Russian forces."

"You shall go with us, friend, as a surety for the truth of your direction;" replied the General, "and I pray you," added he significantly, "to remark how we punish a false guide."

He bent his mouth to Sternberg's ear, and glancing contemptuously at the still crouching Jew, whispered his commands in a few emphatic words. The aid-de-camp started, but with true military subordination, ventured not upon expostulation with his superior. Touching his hat, he selected a dozen of the pioneers, and with them descended the hill in the direction indicated by the peasant.

In a few seconds the sound of twelve spades might be heard trenching the moist earth, surely and deeply. The sound smote upon the stillness of the night, impressing silence and awe, and conveying something of terrible import to every listener; each one looked at his comrade, as if he would demand whose grave was digging, who was to be buried in that lone, wild spot?

The harsh tones of the General broke upon this unnatural quiet: "Seize and bind you howling spy, and cast him into the trench which is digging below; then form into ranks, and every man march over the traitor Jew's grave."

For a brief instant there was a pause of herror; but ere the General could look his displeasure, the fierce behest was fulfilled. Yell after yell burst from the struggling wretch as he was hurried down, which was shortly exchanged for stifled stifled and smothered cries, as the earth was heaped over the hapless victim of his duplicity and the General's savage revenge.

Anon the silence was only broken by deep, low groans, and at intervals the short, sharp word of command to march. The heavy measured tramp of a thousand men soon pressed down and obliterated the mound of earth which marked this deed of horror, and as the General urged his recoiling steed over the spot, he exclaimed, "So perish all spies and traitors!" forgetting that he himself had bribed the Jew to an act of treachery.

However lightly the military commander might consider this punishment, it is said that from that period he never slept more; and that in the lonely watches of the night, the pale visage of the Polish Jew, distorted with agony, was his constant and horrible companion.

Swami Dayananda and His Intention.

(By Thakur Shri Jessrajsinghji Seesodia, Editor, "Rajput Herald," London.)

AVING had opportunities of observing the progress of Arya Samaj in India for over a decade and a half at close quarters, I have come to the conclusion-a conclusion that may be controverted by Aryas-that the prime intentions of Swami Dayananda, the illustrious founder of the Arya Samaj remain unfulfilled. I recognise freely and with gratitude the great and almost stupendous work which the Samaj has done to being relief to the distressed and suffering, to bring aid and hope to orphans and widows, and generally to secure for the Hindu society all the blessings needed for its growth and progress. I readily concede these beneficent results of the Samaj, and concede too the great part which the leaders of the Samaj have played in bringing about these results. But when I analyse the net achievements of the Samaj, and also simultaneously think of what that great man who has no equal, and certainly no rival, all these centuries in intellectual activity and ethical genius, I cannot but feel that the great programme which the Samaj laid down, the great doctrine which he wanted to preach and propogate, and above all the particular method of propagation which was in his opinion, and justly so, the only method by which his work can be successfully carried out, are not well kept in mind Before pointing out what Swami Dayananda's intentions were, I shall attempt to show what he was up against and what he wanted to destroy root and branch. Swami Dayananda was above all eminently 'practical and scorned lazy visions and idle dreams. He always wanted to strike at the root and begin from the beginning. He laid the foundation before he built the structure; he was sure of his ground before he wanted to stand. Nothing

there is in all his priceiess teachings and memorable doctrines that conflicted with reason and Dayananda was, if anything, a shrewd and uncompromising logician. He did not take anything for granted. He built the edifice of his doctrine not on dogmas but on accepted and universally acknowledged facts. Hence it is very easy to divine Dayanand's thoughts and discover his intentions.

Swami Dayananda surveyed the vast mass of inconsistencies and degrading socical abuses that was gradually corrupting the Hindu society and tended to plunge the race into an alarming cataclysm. Around him he saw distorted and mangled visions of the noble religion which is the highest heritage of all humanity, with the Hindus vainly struggling to liberate themselves from newly-grown and anti-religious customs and manners. Ancient Hinduism was so corrupted that one could scarcely distinguish between the real religion, which was originally based on the richest and the best which human ingenuity in any age can devise, and the corrupted form, which stood nowhere and was merely drifting whither the inclinations and fancies of credulous people drove it. He also foun 1 peop'e dead against new innovations and firmly determined to cling tenaciously to their old ways. The most surprising portion of it was that inertia and sloth, and retrogression were justified under the plea of religion and silently tolerated by the millions of India. The ancient Vedic religion was disfigured beyond all recognition and society became more and more divided and sub-divided as days grew till at last these divisions segregated one sort of people from another and created artificial social gulfs everywhere.

Swami Dayananda was deeply impressed with the chaotic conditions in the Hindu society and he was determined to give them a deathblow. He plunged himself heart and soul with a devotion and sincerity unparalleled in the world into the study of Vedic lore, of which he subsequently became the greatest and the most logical exponent, and soured high in the intellectual horizon. He

thought, he debated and discussed, and last of all he taught. He with his thrilling and awe-inspiring eloquence—an eloquence that was all the more dignified by its warmth of vision and richness of imagination-exhorted the Hindus to go back, to the pure study of their religion and discard the new weeds grown over the orchard. He taught that the orchard was more important than the weed and to mistake the one for the other is to mistake good for bad, He thundered forth the glory of ancient India in words of which he and he alone was capable and throughout the length and breadth of the land, his message of hope and salvation went forth like a virulent torrent sweeping. violently away all the abuses of society, inspiring the Hindu with a great vision of his past, and diffusing optimism in a people who were gradually becom ng more and more desperate. He pointed out, with the aid of authoritative quotations, whose authenticity none can dispute, how in ancient India we had all the modern improvements and how our revered forefathers know all departments and branches of Science. He pointed out how immeasurably greater our ancients were than the rest of the world, as tney were even greater than we are to-day. also showed how all the rich learning that distinguished our forbears ceased to interest their successors, and how to practical purposes, as application of science being done and done in India in the past, as to-day, did not engage the attention of our immediate ancestors. He showed that it was our supreme duty to awake to the exigencies of the hour and follow in the footsteps of our ancestors, discarding the vices, newly grown in our midst, and prove ourselves to be worthy descendants of our forefathers. He exhorted his followers to travel abroad and learn and absorb useful things, discarding the useless, with a view to reviving the knowledge that once existed in the country but which was afterwards disused.

The defects of the Hindu society, with the presentday caste-system, establishing a sort of social monopoly,

and hindering the free and unstinted growth of society, appeared to him in all their nakedness. Swami Dayanand illustrated how this system that we have to day is in direct contravention to the doctrine inculcated in our sacred religion and how it was not consonant with our principles of social freedom. He realised how this degenerated castesystem aided in the downfall of the Hindu race, which was only further augmented by the Moghul and the Mahratta rules. He was a great student of history and with great dexterity did the Swami find out the root cause of the degeneracy of the Hindu race. He found it in the ignorance of the Hindus. He appealed to the people to dispel their ignorance and to disentangle themselves from the meshes of social delusion and get rid once for all of all illusions, which they were compilled to entertain owing to their ignorant state. There was no hope of a Hindu rejuvenation under the Moghul rule, as the rulers were oppressive and cruel and as they effectively retarded the growth of the nation. There was not even the ghost of a chance to restore order amidst the universal chaos that then prevailed with the smashing of Hindu temples, and conversions of Hindus into Mahommedanism. forced A stage of revival can only take place under peaceful conditions and in favourable circumstances. The incentive to growth can only be peace, order, safety of person and property, and general security. But these were not present in the Moghul period and what is more it was the interest of the rulers to suppress all the slightest chances of awakening among the people, as they would be prejudicial to their own interests. Nor were things better under the Mahrattas who though beginning with a view to end the oppression of the Mcghuls only succeeded in imposing of oppression, as much cruel as the one a new form Under the British rule, however, which it replaced. order, brighter; there was were d property, and a general peace most congenial for the growth of the of person and The soil was Swami Dayananda was a convinced plant of progress. supporter of the British Government to the last day of his life, because he knew and even declared that under

the rule of the British there was a unique chance or redemption from social abuses which was never given in the times of the Moghuls and the Mahrattas. He upheld, British rule for this reason that it gave free and unrestricted scope to the people to improve themselves and better their conditions anhampered by the fear of oppression. Swami' Dayananda was fully conscious of the help which Britain was sure to render to the people in their attempt to restore their ancient conditions into life again and felt intuitively that under British rule alone India would be able to awaken from the stupor of ages, and fulfil her alloted task in the world. He advised his countrymen to keep this point well in mind before them in their endeavour to regenerate themselves and remember that there was a golden opportunity for them to begin their labours in the right direction. He struck while the iron was hot and he inaugurated, under the ægis of the British Rule, his grand programme of reviving the ancient religion of the Hindus and destroying the social abuses that latterly crept into society, and in the end formulating a thoughtfeeding, elevating and uplifting doctrine that will enable the Hindus to come to their own, and feel strongly that they were the possessors of a grand and a great civilization, that led the ancient world. The Swami was up against the social abuses; he was up against hypocrisy and credulity; he was against ignorance; he was against pettifogging differences in the profession of one great religion; he was dead against the sham utilitarian doctrines of individual men, that had no ethical or moral basis. He was against all these and a feeling of righteous indignation against these deadly evil invoked in him such a fervour, such an enthusiasm, such a strong and sterling devotion, such an ambition, that made him the Prince among thinkers, and an undisputed authority in matters spiritual. Heaven endowed him with a heart deep and broad, and his deadly earnestness thrust into his hands a formidable logical weapon with which he swept away all old-fangled, arguments and made a clean sweep of all foolish illusions.

From these it is not difficult to deduce his prime intentions, the motive-force of his activity, the fount and source of his stupendous energy. Of all his intentions, that which took the first and the predominant place, was to infuse in the Indian a pride in his past, a just and logical pride, and to make him feel that his prime duty was towards his country and countrymen. He wanted to unify the people of India of all religions and sections, and denominations by the unifying force of patriotism. He held up to the multidinious millions of the country the picture of their motherland and bade them labour for her betterment. To the Hindu or to the Mahommadan he held up their respective traditions to be cherished and be proud of, and asked them to keep them always in sight. He bade the Hindus and Mahommedans forget their differences and feel that the tradition of India was a common property to them both. The achievements, the triumphs, and the glories of India were the heritage of all born in India-no matter what religion the individual might happen to profess. Basing on this common tradition, and building on this solid foundation, he unveiled his doctrine of unity, as embodied in the religion which he preached, appealing to the Hindu and the Mahommedan alike-in fact appealing to all Indians. He was no sectarian and he hated sects. He was radically opposed to the tyranny of sectarian authority and religious bureaucracy, and his principles were universal. They did not conflict with the established principles—but unfortunately not practices—of all religions. Truth alone was his citadel and he filtrated all ideas in the filter of logic and reason before he accepted and acknowledged them. He was up-to-date and did not fail to realise that one common ground was essential for all the people of India to meet, and this he brought into being. He helped in finding a doctrine that appeals with equal logic and conviction to the Hindu and the Mahommedan alike. It appeals to all who want to have a foothold to stand upon. That was why his religious teachings are not in conflict with any religion and do not wound the succep-

tibilities of any religionists. His conception of religion was totally different from the accepted conception of others. He based religion on humanitarian principles, acceptable by the world at large, neither secularised nor particularised. Science and religion met in him and he combined them both to evolve a bolder, a healthier, a saner religious faith, which only his brain could have evolved. The cardinal princip'e underlying his teachings which forms the noblest and greatest of all his intentions is the unity of India. By this unity he meant to bring about ultimately the unity of the world. The din and clash of swords, the quarrels and conflicts of sects, castes, creeds and denominations, jarred in his ears, and he felt the strongest need to bring about a basis for uniting all these conflicting, divergent and opposing elements. He produced this basis, he brought about the means of reconciliation. His teachings are the means to reconcile the several warring elements in the world. He breathed unity of life, unity of purpose, unity of ideal, unity of thought and expression, unity of the nation and unity of the world. Unity is the rock-bed on which he based his precepts and on which he himself stood. In the height of controversy, amidst the most ironical and sarcastic allusions to the degrading vices rampant in the world, amidst all the work of destruction which he so ably helped to accomplish, there was one central thought that purified them all, that ennobled him and raised him to an exalted diginity-it was the thirst for unity, the hunger to unite India and see her great. Whatever he spoke, whatever he did, and whatever he taught, he taught this vital lesson to unite, unite and unite. This was his cardinal principle which he placed above all else.

The method in which he proposed to achieve his prime and important end of uniting India is even more admirable than the intention itself. As a Brahman brought up in orthodoxy he knew the influence of Rajputs in moulding the character of the Hindus. Swami Vishudananda of Benares hinted that Dayananda would only be successful in his great mission through a Royal disciple. Swami Dayanand fully realising the importance of the advice, turned his attention to Rajputana after his famous controversy at Benares. He utilised his high position to reach the then Maharana, Maharana Sajan Singh, the head of the Hindu race. He proposed to influence the Maharana which he did and thereby bring about a general revival. He knew what chord to touch. He touched the vital chord, which responded. The Maharana became his ardent disciple. But as fate would have it the Swami was immediately lost to the world and the Maharana died early without putting into execution the idea of uniting India under one religious principle.

Now it is left to the successors of the Swami to continue the work of Dayananda on the lines on which he himself had begun it and to fulfil his prime intention of uniting India as speedily as possible. I confidently hope that the legitimate successors of the Swami will keep his glorious memory alive in all generations by carrying on his great work and teaching the people to forget their past animosities, unite for the future good of India, and stand on the platform as an undivided, indivisable, and closely-knit nation. It is left to the Aryas to see to it that India will in time to come fulfil the high expectations entertained of her by the world at large.



Life of Swami Dayananda.

INTRODUCTION.

II.

BY PROFESSOR TARA CHAND, M.A.,

Shankar left behind him two opposite forces to work their way in the country. On the one hand he left men with a sense of their duty towards God and His Word, on the other, he by teaching them that the world was a mere Illusion, left in them a tendency which developed into false Vairagya (86). For sometime both flourished side by side but ultimately one, which made less demand on the energy of men, succeeded in establishing its rule. All round there was the cry for Vairagya. The nation for a while went into slumber. The sleeping nation was awakened by the successful Scythians. A great effort was put forth to awaken the susceptibilities of the slumbering Indians. Vikramdatya was the pilot, who now began to steer the steamer of the Indian nation. That great hero by his own personal example taught his people to be active, energetic, plain and simple. Here was a king of kings, who with his own hands every day fetched from the river water for his own use (87). With the touch of such a good king the country felt itself electrified and like one man rose against the invading stranger and succeeded in repelling the advancing wave. Vikrama not only succeeded in maintaining the independance of Arya Varta but also left behind himself an example which continued to inspire those who succeeded him. Salivan was merely walking in the footsteps of his great predecessor when he met successfully the second attempt of the

⁽⁸⁶⁾ Even at present most of the lazy Sadhus, who are a disgrace to the country go round preaching that the world is an illusion.

⁽⁸⁷⁾ See the "Bharata Varsha ke Mahapurusha."

Scythians against India. Nor was this all that Vikrama His court was the centre of all the learning available then. Every man that could put some claims to learning got a hearty reception in the Durbar of that national king. Above all those who found a shelter in Vikrama's court the "Nine Jewels" of his. For full five centuries the impetus that learning had received under Vikrama continued to do its work vigorously. During the reign of Maharaja Bhoja literary anvancement reached its zenith. His reign is the reign which sheds a lustre all its own on medieval India. In his day flourished great physicians, wise engineers and learned poets. The name of all the great men of Bhoja's court is overshadowed by the greatest dramatist of India, Kalidas. His was the poetry which now became most popular. It at once attracted the attention of all. The ideals that it placed before the men of its age, were different from those Love attracted that belonged to the ancient Arvans. Kalidas and love did he place before his students. In place of the sublimity of the Vedic Mantras, the spirituality of the Upanishads, the deep logic of the Durshanas, the natural sciences of the Upa Vedas, the men of Kalidas's time turned their attention to the study of the beauty of form and the regularity of feature. It was the æsthetic sense of men that was appealed to by Kalidas. Be it remembered that the cultivation of the æsthetic faculty unless chastened by deep religious fervour leads but to immorality (88). In fact the writings of Kalidas led to the revival of Vam Marga which had long remained buried under ground. Now it came out with more than its usual vigour.

With the awakening of Vam Marga, rose from their sleep Shaktism, Shaivism and Jainism, against which Shankra had so boldly preached.

Shaivism now made advances to the followers of Shankar. They had already been prepared for being drawn

The state of Italy at the time of the Revival of (88) Cf. Learning-

into the great whirlpool of Paranic Mythology by their neglect of the study of higher books and their love of sensualism. The ideals of chastity, purity, simplicity and sublimity for which the great son of India, Shankar, stood up no longer appealed to his followers. The result was that they were very easily bribed. Shankar—the man who had denounced man-worship so fearlessly-was declared to be an Avatar of Shiva (89). Having gained the followers of the great Shankar, Shaivism now advanced a step further and made friends with Shaktism. Shakti was declared to be the wife of Shiva. Thus invigorated Shaivism now began to took round itself. It saw clearly that it had one rival within the pale of Brahminism and another enemy without. Seeing this it made friends with the rival within. Thus Shaivism and Vam Marga now joined together to erect temples in the names of various gods. The idols of this age clearly point to this union. Thus with its own ranks closed up, Brahminism stood opposed to Jainism. In order to meet that enemy Brahminism now more systematically than ever adopted the ideals of Jainism with. a little change. Twenty-four Avatars were declared to have something. compete with 24 Tirthankars. To resembling the Jain books of Katha (mythological writings) Puranas were now composed. There was no great difficulty in writing these books as the Brahmins were partly prepared for it by the example set to them by the earlier Vam Margis and by the encouragement that they had received during the period of Renaissance under Bhoja. With the writing of the Puranas were forged those fetters which were to bind down the descendants of the noble Aryans to foolish customs and silly superstitions. In place of One God of the Veda, innumerable deities came to be worshipped. The place of pure Bhakti and Jnana of Upanishads was taken by the Lila of the Puranas. Woman was dragged down from the high position which she

⁽⁸⁹⁾ In Padam Puran Shiva is made to say that he descended on earth in the body of a Brahmin (Shankara) and preached Advatism &c.

occupied even so late as in the time of Kalidas (90). She was declared to be Shudra, who now came to be treated as if his very touch were polluting. In order to give the monopoly of learning to the Brahmins, the doors of learning were shut against the Kshatryas and the Vaishyas. Being assured of the ignorance of the other castes, the Brahmins also learnt to neglect higher study. Their education consisted in committing to memory a few Shlokas and in learning how to perform a few ceremonies whose meaning was as much a mystry to them as to their followers. Thus surely and slowly were the Aryans sinking under a heavy load of superstition. During these dark ages of India, sometimes here and there, men like Arya Bhata made their appearance and did something which reminded one of the ancient faded glory of the country, but the nation as a whole remained in a state of helplessness.

When such was the state of India the world outside was in no better condition. Europe was half-civilised and half-demoralised. Christianity had lost its pristine vigour in internecine quarrels. The Pope of Rome had begun to establish his absolute domination over the body and soul of the Christians. Persia was already on decline and China had sunk in a slough of indolence. The people of Arabia (the original Arya Vaha) were following a system of religion under the name of Sabianism which was the prototype of Indian Shaivism (91). Again for a long time the nations of the world had not come in close union.

Under the circumstances there was the need of a great force that should change the face of the earth. This movement made its appearance in Arabia under the wise guidance of Mahomed. Worship of one God was the beilef of Mahomed and it was this beilef that lent such vigour to that great movement which swept like a

⁽⁹⁰⁾ The wife of Kalidas himself was very learned, so learned indeed, that the pandits could not be a match for her. The tradition asserts that Kalidas owed much of his learning to his learned spouse.

(91) Pt. Lekhram's Kulyat. Sabute Tanasakh p 140 footnotes.

wlirlwind over the face of the earth. In a short time great Empires fell before the vigour of the Islamites (92). Egypt was taken almost without a blow. The Roman Empire could not hold its own against this mighty force. Persia too succumbed at the great battle of Nahevand. With the fall of the Persian Empire India was brought face to face with Islam. Now the struggle was to take place between a nation that had once given birth to various nations, the nation which had once reared a noble civilisation and to all other nations given instruction, a nation which at the time, being instructed in Puranic Mythology, lay dull and dormant and a nation that: had come into existence only recently, but which had in its very rudeness and simplicity the fullness of fervour and the freshness of faith. Sind being a frontier province had to bear the brunt of the first onslaught (93). The battles that were fought then have an abiding lesson for mankind. At the great plains of Dabil, on one side, under the command of Md. Kassim, stood the Mahomedans with full faith in one God and full confidence in their mission-ready to conquer or fall fighting and enter heaven-on the other side stood the brave and chivalrous Rajputs who, as it were, had sucked the martial spirit with the very milk from the breasts of their mothers. But alas! these brave and bold children of Rama and Krishna were now caughti in the meshes of superstition. For several days the battle was fought and always the hardy Rajputs proved too much, for the Arabs of the desert. At last the foresight of Mahomed in destroying the flag flying over the Hindu temple succeeded in weakening the confidence of his Down went the flag, and down sank the spirit of the Hindu, he felt himself forsaken by his deity. The retreat soon turned into a rout and the Arab rule silently went on spreading over the whole of Sind. The Brahmin

⁽⁹²⁾ On the quick spread of Islam see the "Hakam's History of Europe in the Middle Ages."

⁽⁹³⁾ See the "Life of Swamiji" by L. Lajpat Rai, P. 59.

and his astrology would not allow the Rajput to have recourse to his arms. What a pity!

Thus defeated in his first struggle the Hindu, however, did not remain contended with his fate. Soon he picked up courage and succeeded in driving the Arab out of his country, and in recovering his lost territory. Within about two hundred years of this success India saw the birth of one of herg reat sons. He was Ramanujathe man who for all practical purposes may be taken as the founder of Vaishnavism. The Vaishnava religion had come into existence before Ramanuja, but it was he who made it the rival of Shaivism. In a sense his system is an improvement on Shaivism and the philosophy of Shankara. But he could not resist the general current of the time and sanctioned the adoption of Tilak (Head Mark), Kanthi (a sort of rosary hanging in the neck), Chhap (marks of iron brand on arms) and such other things. It need hardly be said that the followers of Ramanuja like the leaders of Shaivism began to compile books similar in nature to those of Shaivism. The Vishnu Purana and the Shrimad Bhagvat were now written to occupy the same place in Vaishnavism as the Shiva Purana and the Devi Bhagwat occupied in Shaivism. It may, however, be noted here that the gods of the Vaishnavites are more loving and gentle in their nature than those of the Shaivites.

As the Vaishnava sect was being established in India, that advancing wave of Islam which had once been forced to recede from Sindh, now came with greater vigour on the side of the Punjab. Be it remembered to the credit of our forefathers that inspite of the state in which they had fallen and inspite of the internecine quarrels which ultimately reduced them to the state of subjection to Islam, they did not yield easily and quickly. Well and bravely did they fight and even the daughters of Ind did not show themselves unworthy of them whose decendants they were. The story of the wife of Jaichand of Kanauj is too well known to be repeated here. But inspite of this

bravery and boldness at last the superstition-ridden decendants of the ancient Aryan had to yield to the rough and vigorous Mahomedans. With Mahomed of Ghore the throne of the Kuravas and the Pandvas passed on to the sons of Islam. But the conquest of Delhi did not insure the conquest of India. The struggle for supremacy continued till the representatives of the older civilisation succeeded in bringing under their control the sons of Islam. Indeed the crescent that had passed over deserts and great seas and which had crossed the high mountains, found its head lowly hanging over the sacred Ganges (94).

During this struggle, keen and quick, for political supremacy the representatives of the intellect of Ind had recourse to several devices to preserve in tact their old tra-Exclusiveness was the central pivot on which ditions. turned the whole system then. This had both its good and evil effects. It, on the one hand, failed to receive within the fold of Hinduism, the great and liberal Islamites, like Akbar and Dara Shikoh and to reclaim those sons of the older religion, who had been forcibly taken away from her, or who had accidently lost their purity. On the other hand, it continued to infuse the spirit of martyrs in the hearts of the fallen Hindus and to give strength and compactness which were so essential then, to the whole race. Under the circumstances, it is very hard to strike a balance between its good and evil results. Among many other devices two. may be specially mentioned. One was the introduction of Bards. This has brought down to us the history of those times of troubles and turmoils. No other device could have succeeded in recording the events of the times when men were not sure if they would get an opportunity of taking their next meal. Such a device is indeed worthy of all the praise that it has received at the hands of the great historian of Rajputana-Todd (95). The second device that I shall

(95) See introduction to the "Annals and Antiquities of Rajasthan" pp. 8-9.

⁽⁹⁴⁾ The reader is referred to Poet Halli's well known lines on the subject.

mention is that of committing to memory the sacred writings. This burdening of memory had one evil effect in so far as it did not leave sufficient time for the intelligent study of the Shastras. But the good that it did is much more than the evil. At the time when "every book that was not in accordance with the Koran was destroyed as a profane production and every book that was in accordance with the Koran, as something superfluous," when the accumulated writings of past ages were consigned to fire and when libraries after libraries were destroyed, the Brahmans of ancient Rishis-from of Medieval India—the sons their resourceful brains evolved a device which boldly and successfully did defy the destroying hand of the destructive conquerer.

After the firm establishment of the Mahomedan rule over Delhi and the greater part of the country, the stream of religious movement for some time appeared to have dried up. But soon newer forces came into existence to invigorate the decaying race. The end of the fifteenth century saw the devont and loving Bhagta-Chaitanya-singing sweetly through Bengal. A few years passed and the well known disciple of Ramanuja, Ramanand, began his work at Benares Kabir and Valab Acharya next advinced on the stage. The former had as his mission the uniting of the Hindu and the Mahomedan, the preaching of the identity of Ram and Rahim and the denouncing of idol-worship and such other superstitious customs. The latter, though so advanced as the former, had enough goodness in him. However, his creed in its later development, has in some respects approached the Vam Margi cult (97). Perhaps the most important reformer of the time, who did his His work in Northern India, was the peace-loving Nanak. mission was but the continuation of that of Kabir (98).

⁽⁹⁶⁾ For example, the reader should see Hindustan review, March 1906, pages 187-90.

⁽⁹⁷⁾ The reader is referred to the well known Maharaj Libel' Case and various writtings of Swami Blaktanand.
(98) See the "Hindu Heterodoxy" by R. C. Bose, p. 313.

preaching was simple and direct, pursuasive and full of faith. His own life was an example to be imitated and was followed by devout beings. Though in that dark and ignorance-ridden age he could not reach the fountainhead of truth—the Veda—and thus have the benefit of intimate connection with the Word of God, yet he, in many respects, anticipated the reforms of the profoundest scholar of Vadas, who came later on to revolutionise the current thoughts. During the time that Northern India was enjoying the blessings of the various saints referred to above, Southern India too was being stirred up by a great religious and Various and many worthy saints social revolution. worked there. Here the Hindus and the Mahomedans, the Brahmans and the Shudras, the males and the females, all contributed their quota to the great band of saints that strove for the benefit of mankind Immortal are the names of Tukaram and Eknath, of Changdeva and Jnyandeva, of Akabai and Venubai, of Domaji, and Udhav and of a host of others. They did all sincerely work in the great and glorious cause and by their preaching and teaching succeeded to some extent is shaking the hold of caste intolerence. They boldly preached against useless fasts, meaningless penances, endless pilgrimages, foolish ceremonies and absurd superstitions. They made the conception of the supremacy of one God without a second, the very fundamental principle of their religion. They did enough to discourage image worship. They preached a high conception of family sanctity and even soard so high as to place before their degraded countrymen the high ideal of universal brotherhood by taking up brother saints from low castes and sects outside the pale of their own religion (99).

At last these religious movements came to be identified with political revolutions. Islam now proved a failure.

⁽⁹⁹⁾ To fully realize the importance of their work the reader should peruse the chapter on Saints and Prophets of Mharashatra in the "History of the Marahttas" Vol. 1 by the late lanented Justice Ranade.

Mahomedan rule reaching its zenith under Aurangzeb, saw itself already on decline. Guru Gobind Singh in the North and Chhatra Pati Shiwaji in the South began the work of liberation. Guru Gobind was both a religious and political leader. He had in him the true devotion of a faithful devotee, the martial imagination of a military leader and the keen insight of a civil ruler. Shiwaji was, if not superior, by no means inferior to Guru Gobind. He had beside him a great saint—the resourceful Ramdas—as his Maha Purusha and guide. This mighty man of Maharashtra lent a peculiar charm to the whole movement and infused in it that religious fervour which made it possible for his countrymen to attempt to build a great Indian nation, to seat and unseat emperors on the throne of Delhi, and finally for a long time to check the advance of the foreigners who were ultimately destined to bring the whole of India ' under one umberalla.'

The Marhattas unable to keep to the lines chalked out by Great Shiwaji and other leading men of the nation, were predestined to fail ultimately. When that glorious and great attempt at nationalising this country was failing, all round there was confusion. A great number of men were following the profession of the mercenary soldier and the hired assassin. Bloodshed, destruction and devastation were visible all round. Helpless citizens were once more praying patiently with all their hearts, for some power to come and give them the repose necessary for the development of the arts of peace. In the meantime the wisdom of the great God had already done its work. A Company of merchants had left England and begun to settle on the shores of Indian seas. Gradually and slowly this Company wenton sequiring territory till by means of the ingenious subsidiary system of alliances, all the minor and conflicting powers were brought under the control of one central authority. Now at last men could clearly see before them the whole of the Indian nation. The provincial separateness began to slowly and gradually disappear.

The establishment of the power of the Company, however, did not at once give peace to the country. For a long time discontent and restlessness continued. year 1857 the people of India were not able to have any direct communication with their Empress. Everything was to be carried on through a company of merchants. How long were these Vaishyas (merchants) expected to perform the office of Kshatrivas (rulers)? At last the discontent broke out into a revolution. The men that had long been groaning, now began to cry and act heartlessly, mercilessly and cruelly. The result was the suppression of the revolution, restoration of peace and order, the abolition of the Company and the establishment direct connection between the true rulers and the ruled. So much for the political revolution. More than that was the religiou world convulsed. With the Company came Christianity. With the European began the search into the antiquities of India. Christianity that had successfully flooded three continents, backed amply by the wealth of Europe and America, now stood ready to devour the ancient religious. Many and learned were the men that were renouncing the religion of their forefathers for that distorted and distant child of Budhism. Young men were dissatisfied with their own system. Old men were looking on this separation and desertion of sons and daughters with hollow eves unable to check it. Christian clergymen in the meantime were ransacking the ancient religious works to criticise the Hindu castoms, to find out from them some prophecy in favour of their own religion and their own Messiah. last it was announced that the Vedas could be used by the clergymen in preaching against the idolatrious ceremonies of the Hindus (100). When the clergy men were thus busy in taking away the sons of Hinduism to their own fold and when the Pandits and religious guides of Hinduism were unable to check this unceasing drain, there appeared the arena of religious warfare a brave and bold advocate of the Vedic religion. It was Raja Ram Mohan

⁽¹⁰⁰⁾ See Sj. Lajpatrai's introduction to the Life of Swamiji" p. 68.

Roy, the founder of the Brahmo Samaj. Here was a man who had studied Western religion and Western literature, but who had at the same time deeply drunk founts of the Upanishads. Carefully he surveyed the situation, cautiously weighed the The Western system two systems. found was wanting, the Eastern, therefore, was supported with all his main and might. The advancing tide of Christianity at last found a check. The learned Raja everywhere quoted the sacred Scriptures in support of his statement. He wore the sacred thread and had deep and full faith in the Vedic Revelation. But his death left his work incomplete. His followers repairing to Kashi to study Vedas for themselves, were taught the unscientific commentary of Sayana. Alas! where was the Nirukta, where the Ashtadhyai and where the Nighantu? The learned Pandits of Kashi-that centre of everything orthodox—without a sufficient knowledge of those valuable writings of the Rishis of yore, were unable to satisfy the cravings of those youthful sons of India, determined to critically examine the religious beliefs of their learned forefathers. Woe betide the day when those Youngmen returned disappointed from Benares. was now renounced by the Brahmo Samaj and with the advance of Keshub Chandra Sen to the leadership of that Samaj, it became more or less a branch of Christianity. Keshub was "a Hinduised Christian or a Christianised Hindu."

During the time when the Brahmo Samaj was undergoing these changes another great force was advancing on the stage. With the advancement of Western education came Western culture and Western philosophy and Western science. The ways and manners of the Westerners were quite different from those of the natives of the land. In this great meeting of the practical West and the imaginative East a severe shock was felt. The citadel of the old civilization was resolutely attacked by the forces of the new civilization and the popular and current mythology of the time failing to satisfy the hearts of young men whose

imagination was nurtured on the systems of Mill and Tyndall; there rose a cry for freedom and even for the abolition of useful restraint. Religion now was at a discount. Several youngmen were rebelling against the national thoughts and feelings. Hundreds were finding refuge in material atheism and positivism of the West. Thousands were turning away from their old civilization and literature. The ancients came to be regarded as fools and the Vedas the simple strains of the shepherds of Sapta Sindhu. The Rishis and Munis of yore were taken for barbarians and their writings but the babble of children. This was a sad spectacle. Indeed too, too sad!

And now that the Brahmo Samaj was already a failure, Christianity led a more determined attack on the ancient religion and civilization of Arya Varta—the civilization that had successfully withstood the attacks of the Greeks, of the Persians, of the Scythians and of the Mahomedans. Yes the civilization that had been the pioneer of all others in the world. The force of Christianity was by no means negligible. It was a mighty stream which for a time appeared to sweep away everything that came in its course. It broke through the first dyke raised by Hinduism against it. Pandit Din Dayal of the Bharat Dharm Maha Mandal was not far from the truth when he said that one oration of the Christian Missionary was doing greater havoc than a hundred swords of Islam had done.

Seeing the success of Christianity, Islam, Jainism, Budhism and several minor 'isms,' tried to have a share of the tottering race represented by the descendants of the ancient Aryans. All led their attacks on this old dilapidated fort, thinking that it would soon fall. A strange conglomeration of forces this!—scepticism, agnosticism, Christianity, Islam and—alas! what not—all attack the religion of the old Aryans.

On the other hand, those within the fort were sunk in the lethargy of religious fatalism. They were over-ridden by easte distinctions and trodden down by a wily priestcraft. They could neither think nor feel for themselves. With God directly they could communicate not. Heaven they could obtain not except through the intervention of Brahmins ignorant—as ignorant as they possibly could be. The doors of knowledge were shut against them all and they could not afford to be seekers after truth. Their religion on one side consisted in observing absurd rites, in performing expensive and wasteful irrational ceremonies, in uttering realy made prayers half-heartedly and unconsciously. On the other side, it consisted in neglecting all the duties of life, in retiring to jungles or in having overdoses of excited prayers, in suspending and even destroying the higher faculty of reason. In this state they were not in a mood to prepare themselves to meet the situation. On the contrary they were fighting one with the other and fighting over very minor and unimportant questions. One man's salutation differed from the other's. One man's prayer did not agree with the other's. One man had a prior right to have a dip in the Ganges. And all these were so many topics for quarrelling and fighting about Alas! it seemed that the work of those great men who had laboured so sincerely and selflessly was undone. Indeed here was a terrible crisis. Need there was of a saviour to save the situation-of a religious guide to guide the erring sons of the Aryans, of a leader to continue with greater vigour the work of the various reformers and saints mentioned above.

At the time when this land of sages and seers was involved in the struggle described above, the world outside fared no better. The philosophy and literature that was successful in unhinging the minds of the Indian youths? had already done its work in Europe and America. Science and religion were at war. The priests were denouncing every step that science was taking as an act of heterodoxy and profanity. On the other hand, every day science was attacking religion more valiently. Men like Bradlaugh with their keen and quick intelligence being disgusted with the existing religion, were denouncing religion

altogether and turning athiests. Draper's book on "Science and Religion" was soon to see the light of the day and do its work of making unstable the minds of the youths of the two continents. For a time it appeared that materialism and atheism would put a period to the life of religion.

Besides this, there was a struggle—keen and quick—going on between the employers and the employed. Machinery had revolutionised the economic world. Thousands of men had been thrown out of employment. The principles of economic science that were held then were such as to make the struggle intenser rather than milder. The then system of charity too was working in wrong direction. It made the condition of the labourer worse. The labourer in this condition was attacking the employer. The employer tried to keep down the labourer. Trust, that cement of society, existed not. The stability of the society was in jeopardy. Indeed here too was the crisis reached.

Dark and dismal was the scene. The whole atomsphere was covered over with a thick cloud and perhaps without a star to melt it. Gloom overspread every face. In this a redeemer helpless state the world was expecting a prophet, a saviour, a true hero. And where should this hero be born but in India—the centre of the hopes of humanity-the soil which may well be called the meeting place of nations. Already the representatives of most of the advanced nations of the world had been brought to gether on the sacred soil of this land of sages and seers to receive, as it were, the message of the coming hero. Was it not so? Certainly it was. Here and there the penetrating intellect of some of our Western brothers was able to prophesy the advent of the Redeemer to come. The world was looking for it and India's sons were anxiously awaiting Nay many were weeping for it. Methought many a young lady with rosy cheeks shed tears and cried more bitterly than that Brahman girl of Kashi whose tears fell like dew drops on the head of Kumaral Bhat. Yes in the

heart of their hearts, they were painfully repeating the formula "Kim Karomi Kua Gachhami". Their cry was not in vain. Even as the voice and pledge of Kumaral pacified that enthusiastic lady of Kashi, so a mighty voice came to quiet "Remember the religion of the Vedas that has ever produced patriots and martyrs in emergencies, who have upheld the banner of truth and justice in the very teeth of persecution and oppression will not fail to give you a hero now. Calm yourselves. Be patient. Here am I studying the ancient lore, here am I wandering to learn Yoga. What for?-for saving this old religion, for protecting this fallen fort, aye protecting it at the cost of my very life. Ah! for giving peace unto suffering humanity". This a mighty voice!-a voice full of lope and peace. It was the voice of the saviour, the redeemer, the prophet, age the voice of Rishi Dayananda. Even the voice of him whose biography I undertake to place before you, gentle reader!

Come brother-Indian brother, European brother, American brother, Hindu brother, Budhistic brother, without Mahomedan brother, Christian brother, come minding your caste or creed, your race or religion, your country or nationality, come and listen attentively to the story of the life of him, who was a true sage, a real redeemer, a sincere saviour, a perfect Yogee, a complete Brahmachari, a hero in every sense of the word, a man who stood above all others of his time. Come, dear brother, and listen to these words which but too, too feebly bring to your ears the story of the struggle of the seer of the 19th century. Hear it patiently, hear it silently, hear it impartially and hear it heartily. Hear it, digest it, and draw inspiration from itan inspiration which might serve to make you a noble and worthy son of humanity-aye which might lead you from the low and mean wordly sphere to the high and noble spiritual plane! Amen!

Views and Reviews.

ADMINISTRATION REPORTS OF THE PUNJAB AND THE UNITED PROVINCES FOR 1911—12.

(BY PROFESSOR BAL KRISHNA, M.A., F.R.S.S.)

It is to be regretted that the peoples of India take very little interest in the Blue-Books published by the Government, although it is but a trusim that in them alone, the true condition of the country can be seen face to face. We have got for review the Administration Reports of the Punjab and the United Provinces of Oudh and Agra. All Administration Reports represent the essence of many detailed reports which it would be hard for any one man to buy year after year. But these Administration Reports are veritable mines of information and purest mirrors for showing the real advance or retrogression made by a nation. Hence, all persons who are even a little interested in the political, social, economic, moral, religious educational, judicial, administrative advancement of their country, ought to read at least these reports. In them alone will be found matter altogether indispensable for ready reference and cool calculation.

There are numerous interesting things in these Reports, but we will draw the attention of the reader to four points alone.

EDUCATION.

Mr. J. S. Mill has truly said that the most important point of excellence which any form of Government can possess is to promote the virtue and intelligence of the people themselves. Judged by this criterion alone we can say without contradiction that the Government is certainly enhancing the moral and intellectual qualities of the Indians, although the rate of progress is not what it could be, even in poor and conservative India. The chapters on Instruction in both reports are most illuminating on this CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

point. The historical analysis of the educational policy up to the year under report, is full of interest and ought to be studied by the reader himself. Here below we will quote a few figures for showing the rapid spread of education among the people:

UNITED PROVINCES.

	1906—07	1911—12
Educational Institu-	Market Maria	do do
tions	15,642	16,563
Scholars	6,06,174	7,12,000
Total Eependiture	Rs. 93,39,223	Rs. 1,07,92,838
Cost per head	$2\frac{1}{2}$ as.	4 as.
College students (ex-	er; en fil vada	
clusive of Euro-		i I I I I I I I I I I I I I I I I I I I
pean classes)	2,929	3,299
Boarders	1,060	1,646
	PUNJAB.	
	1906—1907	1911—12
Total Expenditure	Rs. 51,96,890	Rs. 68,64,909
Gurmukhi Schools	32	102
No. of increase in		
Primary Schools.		263
No. of increase in		
their students		37,934
Percentile increase of		
the students of		
secondary schools		46 %
		10 /0
Percentile increase of Arts Colleges		66 %
Increase in Girl		
Schools	d de	108
Increase in their	And the latest the lat	at any min and a
pupils	A. take to a	55 %
pupits		00 /0

In the United Provinces Report we read with regret that Vedic literature has declined by some 66 per cent. The literature of the Arya Samaj is already insignificant Children Collection. Digitized by S3 Foundation USA

and that there should be such a terrible reduction is a matter of no small consequence.

Further on we read that 'the only two real historical works are a second edition of Pandit Ram Dev's Vedic India and Shams-ul-ulma Shibli Nomani's Vindication of Aurangzebe.'

CRIME.

It would be universally recognised that one of the general characteristics of a progressive society is the diminution of crime, pauperism and the lessened need of the authoritative control of governments. Taking our stand on this criterion, let us see the memorable evidence of these Reports. In the United Provinces Administration Report p. 49, we read the following:—

"The total volume of reported crime, including the number of cases reported to Magistrates, was 1,63,612 against 1,59,860 which shows an increase of 3,752 or 2.3 per cent. on the figures of the previous year. None the less the volume of crime is smaller than that of any year since 1898, save 1910. The incidence of crime per 10,000 of population is 33.5 as against 33.07."

Now the evidence of the Punjab Administration Report is as under:

"The total number of true cognisable cases dealt with by the police rose from 41,320 to 46,503. It is pointed out that in the past 10 years reported crime has risen from 26,154 true cases in 1901 to 38,152 in 1911, while the number of cases successfully dealt with has remained practically stationary."

The increase of some 50 per cent. in the number of criminal cases during one decade is really very serious and tells a poor story of the all-seeing department of police and even of the law courts. However, the Report has most truly revealed the best method of eradicating crime when it says "without the co-operation of the general public, however, the single-handed efforts of the police are bound

to be largely infructuous. Education and material development are proving rapid solvents of the communal responsibility, but progress has not yet advanced to the stage at which the individual recognises that, though his immediate interests lie in shielding the offender, it pays in the long run to throw his weight on the side of law and order."

In this connection, the sound advice of J. S. Mill ought to be laid to heart. * 'A people who are more disposed to shelter a criminal than to apprehend him; who, like the Hindus, will perjure themselves to screen the man who has robbed them, rather than take trouble or expose themselves to vindictiveness by giving evidence against him; who, like some nations of Europe down to a recent date, if a man poniards another in the public street, pass by on the other side, because it is the business of the police to look to the matter—require that the public authorities should be armed with much sterner powers of repression than elsewhere, since the first indispensable requisites of civilized life have nothing else to rest on.'

RISE OF PRICES.

The third interesting feature of the Punjab Report is the inclusion of a diagram showing the rise and fall in prices of the principal articles from 1857 to 1912. The results of that diagram have been presented below in a tabular form:

RISE OF PRICES IN THE PUNJAB IN SEERS PER RUPEE.

			1857	1912.	
Barley			55	16	
Gram		•••	$51\frac{1}{2}$	$15\frac{1}{2}$	
Jwar		•••	$50\frac{1}{2}$	14	
Wheat			39	13	
Rice	•••		$18\frac{1}{2}$	7	
Sugar			14	5½	in the last
Cotton	•••		41/2	(cleaned) $4\frac{1}{2}$	(uncleaned).

From the foregoing it is clear that during the last 56 years the prices of seven principal articles of absolute necessity for the people have risen threefold, that is, the nominal cost of living for the masses of the Punjab must have risen by three times. The wages of labour have surely increased but whether they have been trebled or quadrupled is a question to be seriously investigated by the Government. We specially request the Government to insert statistics of the rise of wages from the year 1857 in the next Administration Report so that the public may not remain in the dark on this most vital problem.

DECREASE OF POPULATION.

The fourth important point to be disclosed is the decrease of population in both provinces. The population of the United Provinces has decreased by 1·1 per cent. in British territory and 1 per cent. including States, since 1901. There has been a decrease in the Punjab as compared with the population of 1901 of 2·3 per cent. for the Province, 1·7 for British territory and 4·8 for the States.

Adam Smith, the father of political economy, held the opinion that 'the most decisive mark of the prosperity of any country is the increase in the number of its inhabitants.' The numerous advocates of Malthusianism have not been able to discredit the decisiveness of this remark because the arrest of the growth of population of France is regarded with an unbounded dread. But what of progressive India? Both of the Administration Reports unfortunately convey to us the dreadful news of the dying race of Indians. And still worse matter for serious consideration is that the decaying people are becoming more and more agricultural. On account of the decay of the manual arts, there is a constant migration of numerous skilled labourers to land which is already subject to the law of diminishing returns.

However, [one feels relief in reading optimistic words like these in the United Provinces Report. 'There are signs of advance. Education is spreading and that

vague, indistinct and fearful desire for social reform and the purification of religious and secular life has begun to take a definite shape. There is no longer stagnation but improvement. The **Arya Samaj** has long preached many social reforms, especially higher education, a later marriage age, the abolition of the restriction on the re-marriage of widows and the abatement of caste restrictions. It has doubled its number of adherents in the last ten years and its census figures prove that it practises what it preaches, the factor in any crusade which makes most for its success."

Now, we conclude this review by giving a few important suggestions for the improvement of these Reports.

- (i) The use of statistical tables for summarizing the results of each section is of utmost necessity in such reports and we think it should be encouraged by all means in the years to come.
- (ii) In the United Provinces Report, tables and diagrams to show the variations of prices and wages from the earliest possible year up to the present should be inserted.
- (iii) Average variations in land values—prices of different kinds of land—irrigated and unirrigated, urban and forest—when inserted in these Reports, would highly enhance their worth.
- (iv) A detailed index for ready reference ought to be an essential attribute of such Reports.
- (v) In the section of Education, no mention has at all been made of the Gurukulas which are a special feature of the Provinces. Even the premier Institution at Kangri has not been referred to in the United Province Report.

Our Library Table.

A Course of Indian Gymnastics, Part 1st, Price As. 12 Size $5" \times 7"$ p. p. 113, Illustrated.—By B. Ragha ∇ alu Naidut, Senior Gymnastics Instructor Palhaiy Appas College, 219 Aiyah Mundali Street, Sowcarpet, Madras.

Why should we hold our own things cheap? Try every thing and hold fast to that which is good. Indian system of muscle movement over a bare piece of plastered ground is as good a system of physical culture as any other. At any rate none should condemn it without giving it a fair trial personally. The author has in the above book set a graded course of exercises from the most easy to the most difficult of each muscular movement specific description is given in all the Madrasi native dialects as well as in English. The get up is neat. Illustrations too are nice and helpful. Each successive exercise begins from the position where the preceding exercise leaves us. Thus there is a pleasing continuity. The effective stretching and contraction of the muscles required by the series of movements will we think quickly and certainly rid the system of all waste matter deposits and accumulations. He who is able to go through all the movements may be sure at least of proper mechanical muscular adjustment of his body. The exercises need no further investment on apparatus and any one can go through them by himself in private, and with great profit. The purchase of the book is the only expense one need undergo. Looking to the superior paper, print, get up and the nice illustrations the book is indeed mode-The book is not written by a tyro. rately priced. It is the outcome of long experience in the line. We recommend it to every lover of physical culture. specially suitable for schools. No school should, we think. be without a copy of this excellent book. A physiologi-

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cal chart showing the various muscles of the human body would in our opinion have been a welcome addition. The various muscles brought into play in each exercise could be easily included and then it would be a valuable aid to concentrative effort. We hope to find these in the subsequent editions of this excellent book so as to place the course in a line with other similar courses. In this age of advertisement testimonials of those who have profited—and many must indeed have profited by this excellent system—would be a great selling asset. The simplicity and utility of this excellent system of physical culture will, we hope, commend it to every Indian.

The Making of the Better Man. By F. T. Brooks. Size 5 " × 8 " Price Rs. 2.

The title is suggestive. Really the book has a message for the Genus Homo. 'Let us henceforth understand Earth is Heaven to the extent that we are true, kind and healthy and let us make it so.' And how? 'Let us make a start with ourselves anyhow and call to others to do the same.'

It is the old message in spring time garb—refreshing stimulating. Man mental, moral, physical is man mind, heart and body here. But listen 'the three great classes of living things are: I. Plants that live, II. Animals that (1) live and (2) feel and move; III Men that (1) live, (2). feel and move (3) know and speak'. So is not man 'the Mind caste with the speech mark.' I. Knowledge and speech form our human gift: Falsehood is therefore the human sin; II. Feeling and movement our animal gift: Cruelty is therefore the animal sin; III. Healthy life forms our vegetable gift: Unhealthy habits are therefore the vegetable sin. The better man has to avoid these and instead be true, be kind, be healthy. Therein lies his mental, moral and physical perfection.

Original treatment is nt that. Yes, original at every step. Thought on thought and line on line, a refreshing CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

synthesis just to bring home these simple truths—simple sublime, so far-reaching. 'It is universal, practical and entertaining. Every sentence has been tested and has found response.' So says Mr. Brooks, and the book merits all that and more. It is direct, appealing and alive. Away with all confusing mystification! you and I want the simple practical truths of life and here you have just a clear code of the religion of daily life brought out, emphasised and fixed.

Thus attend. 'Untruth is the killing of your mind. Unkindness is the killing of your heart. Unhealthiness is the killing of your body.' Dont commit suicide. It is not worth your while. Or again: 'The rule for getting is giving.' So, 'In order to get the knowledge we want, we must be true to the knowledge we have. If we are false to our knowledge, further knowledge will be false to us. If we are true we shall be trusted. If we are false we shall be deceived. For as we sow thus shall we reap.' Or again 'Truth is the only right condition of mind.' Or again: 'The one conversion that counts, the one conversion that matters, the one conversion that is a conversion at all is the conversion of a man or a woman, a boy or a girl from less of Truth and Love and Health to more of Truth and Love and Health.' 'Similarly 'to get love give love and be kind.' And remember 'if anything goes wrong with love it is from lack of Truth.' Thus does Mr. Brooks ring changes ever on the few essential things emphasising what ought to be emphasised. He cares not for form but seeks 'I reject', says he, 'both the Devilish the reality. 'Christianity' of Christian bigots and the devilish Hinduism of Hindu bigots and I accept as from the one Good God the Good of man wherever I find it witnessed to and I desire to work for the further good of man to-day as best I can. For Humanity cannot avert its doom but by converting itself from falsehood, cruelty and disease to 'Truth, Love and Health.' For the benefit of our readers we subjoin his own analysis of the lecture.

Analysis of a lecture on The Making of the Better Man.

BY

F. T. Brooks.

MAN. His main Powers:	Need for growth:	Rule for getting:	Breaking of the Rule:	VERDICT.
(power to know).	KNOWLEDGE,	i. Giving knowledge:	FALSEHOOD.	Ruins the Power of knowing truth (crooked mirror.)
II. HEART (power to feel and desire).	HAPPINESS.	ii. Giving happiness:	CRUELTY.	Ruins the Power of feel- ing hapiness (heart of stone).
III. BODY	LIFE.	iii. Giving better general life-conditions:	DISEASE.	Ruins the Power to live

MEANS: EFFORT

(Abhyasa)

INDIVIDUAL.

Resolution (making up one's mind-Vrata-abhyasa)

Shame (The Goad)

II. Conduct (following up one's resolution—charana-abhyasa.)

COLLECTIVE.

Good. Cultivation of right public-spirit in satsange nucleus.

This is required to be printed. This simple message requires to be circulated in its complete form so as to exert its full force—requires to be published in all its epigrammatic vigor and with all its wealth of illustrative anecdotes—and will you not help the publication? Yes, do please and send the price to Mr. F. T. Brooks, Mylapore Madras and get a copy of the book for yourself.

Correspondence Course of Lessons in Hypnotism, Mesmerism, clairvoyance, clairaudiance, willpower, Mind Reading, Telepathy Occult healing, By Dr. K. T. Ramasami. D. Sc. Ph. D.' Price Rs. three. Kizhanattam Tinnevelly Distt, S. India.

The course is in three parts, The 1st part runs over 63 pages, 6" × 8" size and consists of thirty six lessons showing what to do and how to do it. The instructions are specific. The 2nd part runs over 36 pages of the same size, the 3rd part has 30 pages of about half the above size. The course is very good of its kind. It does not go into any physiologial, psychological or philosophical explanations of the phenomenon but just describes the methods of procedure. There are no suggestive illustrations such as we find in similar English and American courses but that defect is partly compensated by the greater wealth of necessary instruction and variety of methods embodied. The price is moderate and but for the mystery attaching to these otherwise familiar phenomena, it ought to have been still less. All things considered it compares favourably with similar courses. The curious and enquiring may satisfy their curiosity in this line by going over the course but deeper study is certainly necessary for intelligent and safe practice.

'Memory Culture.' By the same author. 21 pages 6' × 8" Price Rs, three.

Here too you find specific instruction in various memory exercises without an intelligent explanatory backing. The exercises given are of the most approved kind. The pity is that most of them are verbatim copy of other

people's writings without acknowledgment and without so much as quotation marks. This is certainly objectionable. There is no reason why a book of 21 pages should be so highly priced. We would recommend that the portions copied be acknowledged and the book be priced cheaper say at one Rupee or so as it is certainly a necessity and deserves the widest circulation and practice among the student class.

Editorial Reflections.

THE SACRED LORE OF INDIA.

The Panini Office of Allahabad has rendered an invaluable service to the cause of the rejuvenation of ancient Aryan culture. A number of excellent translations of ancient Indian classics have appeared in the Sacred Books of the Hindus Series published by this office. All the translations are by eminent scholars but the translation of the Upnishads by Pandit Saresh Chandra Vasu and of the Sukra Niti by our friend Professor Benoy Kumar Sarkar easily take the lead. The same office is now going to bring out an English rendering of the Puranas. The series will appropriately be styled "The Sacred Lore of the Hindus." Whatever opinion one may hold as to the value of the Puranas—the congeries of heterogenous and wildly divergent elements—as authentic scriptures affording guidance in matters religious, there can be no two opinions as to their value for the Anti-quarian, the Histhe Sociologist, and the Reformer. nation has not sprung up from the earth fully-developed. Its present has sprung from its past and can be rightly interpreted only in the light of that past. And it is useless to think of building up the future without understanding The Puranas are a mine of information the present. with regard to the dark medieval ages of Ind and the successive steps of our degeneration as well as the layers and sublayers of superstition and myth that have contributed to our present-day social structure can be easily traced in the Puranas and Puranic literature.

We, therefore, gladly commend the "Sacred Lore of the Hindus" to the patronage of all interested in India's past. The fact that the Series will be edited by Professor Benoy Kumar Sarkar is a guarantee that the translations will be accurate and well-done. The following extract

from the prospectus of the Series issued by the Publishers will, doubtless, interest our reader:—

"The Puranas constitute the Fifth Veda, and embody at once the Culture-Lore as well as the Folk-Lore of the Hindus. And yet it is no exaggeration to say that even our educated countrymen are utterly ignorant of the actual contents of these storehouses of India's National Tradition. It is all the more regrettabe that we have been unconsciously led to the cheapest and most superficial view about these periodical attempts at reconstructing the story of our achievements in culture and civilisation because of the want of facilities for a real familarity with the Sanskrit Texts. Thanks to the efforts of our men of letters who have in recent times popularised some of these original records through versions in the vernaculars. But it is extremely necessary that Translations with Introduction and Explanatory as well as Critical Notes should be issued in English, which is the universal Second Language throughout India. For the Puranas are thoroughly all-India in their origin and subject matter, representing important land-marks in the historic evolution of Hindu life, and possess an abiding human interest chiefly because in them are imbedded the traditions and sentiments of the people of all the four quarters of India regarding their history, geography, manners, morals, arts, sciences, literature, and religion. An English version of the Puranas, each of which is a real Encyclopædia Indica, has, in fact, long been a desideratum both in India and abroad."

Each monthly part will consist of 96 pages and the annual subscription is only Rs. 7 per annum (inclusive of postage). Intending subscribers should apply to the Manager Panini Office, Bahadurgung, Allahabad.

A DISTRICT GAZETEER ON SOCIOLOGICAL QUESTIONS.

It has often been remarked by facetious persons that minor Government publications issued by local jo-hazoors regardful of prestige and brimful of a desire to appear infallible and free from error, actual and potential, are seldom characterised by humour—for humour ill assorts

with assumption of airs of superiority, self-complaisance and punctilious regard for dignity. But it does not follow that wild and dogmatic *ipse dixits* of the compilers of these publications delivered with philosophic *sangfroid* do not sometimes afford scope for humour to others. Our attention has been drawn to the following remarks about the religion of the Arya Samaj in the Gazeteer of the Rohtak District 1910, compiled under the authority of the Punjab Government.

"The religion of the Arya Samaj again is making great headway in the District. Although at present the number of Jats who have read the Satyarth Prakash is small, there are many who are attracted by the social side of the teaching and the solvent is working. It is noticeable, how in village after village the Jat is abjuring water from a bhisti's skin; which till lately he was always content to drink; the bhistis in Badhi for lack of occupation are actually taking to agriculture. That the Samaj is especially active in spreading its propaganda in the district is a matter of common admission; and it is said that one reason why they are so hopeful of success is that some of the loose sexual relations of the Jats correspond closely to certain aspects of the doctrine of Niyog."

The italics are ours. The wonder is not that a busy "sun-dried" bureaucrat stiffened by red-tape, worried by distracted by a burning and administrative details anxiety to maintain his "authority" has failed to understand a far-reaching sociological cure of unchastity, both male and female, which the Niyoga surely is, but that he should not have felt the least hesitation in rushing in where Ignorant dogmatism is an ill subangels fear to tread. stitute for informed criticism and responsible statement. What would the compiler think of a critic who would say that Christianity is making headway in India because the sexual morality of low class Indian Christians is lax. The practice of Niyoga is no easy task. Niyoga involves self-control which even high-placed occidentals, accustomed

to divorce and re-marriage, cannot easily understand. It is certainly beyond poor Jats. Niyoga is a contract devoid of all elements of sexual enjoyment and even pleasurable companionship. It was entered into in remote antiquity exclusively for the purpose of obtaining offspring for families whose extinction was threatened. It cannot be revived in near future for it presupposes lofty sexual morality which is as yet beyond the reach of moderns. Only omniscient and conceited ignorance or prurient imagination can attribute immorality to this institution. The criticism that it extortinate demands upon human nature and presupposes superhuman control of the sexual impulse has some point in it, for lack of self-control is the dominant characteristic of this age; but to say that it corresponds to some of the loose sexual relations of the Jats or of the philandering smart set in Europe with their marriage-de-convenance is to talk undiluted nonsense. We would recommend to the compiler a careful study of the IVth Chapter of Swami Dayanand's Satyarath Prakash.

THE PUBLIC SERVICES COMMISSION AND ANCIENT ARYAN POLITY.

Our esteemed and revered brother B. Bhagwan Dass is the greatest living authority on ancient Vedic Polity. His erudition and scholarship are beyond dispute. His knowledge of ancient Sanskrit works on Sociology and Law is unsurpassed.

We, therefore, gladly make room for the following Written Statement of Views submitted by him to the Royal Commission on the Public Services in India. Whoever reads this statement carefully cannot but come to the conclusion that modern sociological and administrative problems will remain unsolved so long as the principles of ancient Varan and Ashrama Dharma are not applied to the solution thereof. The machinery of state may go on creaking and squeaking but it will not

work smoothly and produce harmony so long as this is not done. Here is the statement:—

WANTED-A TRUE THEORY.

It seems to me that while alteration, from time to time, in the details—such as conditions of salary, leave, pension, etc.—have, no doubt, their own use, yet they touch only the surface, and have no real and permanent value. A sound system, a true theory, is the only strong foundation for an efficient and healthy practice. We should go "to the root of the matter" also, in short, and not content ourselves with only washing the leaves. I shall therefore endeavour, first, to outline the principles which, it seems to me, should govern the whole situation, and, then, apply them to the matters specially referred to by you, viz., conditions of recruitment, salary, etc., in the Educational Service.

Administration, obviously, should be based upon knowledge. Administration of the affairs of men should be based upon profound knowledge of the psycho-physical nature of man. The scientific West recognises evolution by differentiation and specialisation in all departments of nature, and utilises the law in all kinds of ways, e.g., in respect of raising varied breeds of domestic animals for different purposes. In respect of human nature, however, somehow, it has so far omitted to recognise and utilise the operation of that same great law.

THE ANCIENT TRADITIONAL POLITY. ,

The ancient traditional polity of this land bases itself expressly on the main lines of differentiation to be observed in the
Human Race. It recognises, firstly, a twofold division therein,
viz., (I) the less evolved, technically called 'once-born,' in whom
the power of introspection, self-consciousness, self-analysis, selfexamination, deliberate self-control and self-guidance has not
arisen, and (II) the more evolved, the 'twice-born,' the regenerate,
in whom such power has developed more or less. Under the
second class a further threefold sub-division is recognised, viz.,
(a) the men of thought, (b) the men of action, (c) the men of feeling
(and art, industrial and fine), according to the predominance, in
the individuals concerned, of the one or the other of the three
well-known aspects or functions or faculties of the mind. All

three are equally 'regenerate.' The older indigenous vocationnames of the three will be readily recalled; but their original
significance has become corrupted, and so their use now-a-days
causes only misunderstanding. In other modern counters of
thought, the types may be designated as (a) intellectual, (b) militant,
(c) industrial. The fourth class, (I, above), is that of the unskilled
laborers. Of course there are endless grades and shades under
each, with cross-mixtures and combinations besides; but these
four are undoubtedly the main broad classes.

The old indigenous law and social organisation, there is reason to believe, proceeded upon a clear and deliberate recognition of these types. And, it seems to me, it would be well if modern law and organisation also based themselves upon the same fundamental facts of human nature, duly taking account of the operation of the laws of both Heredity and Spontaneous Variation, and avoiding the manifest degenerations and ossifications which have come upon the old social structure here, with lapse of time, and mainly because of the gradual forgetting of the second law, viz., that of Spontaneous Variation.

Now, if a community falls into these four classes, the Departments of the Government and the public servants which and who are to administer its affairs, also naturally fall into four corresponding divisions. And as public servants ought to be the best specimens of the public, that which is only (a) intellectual, (b) militant, and (c) industrial in the 'public' should be (a) spiritual-minded, (b) heroic-tempered and (c) charitable-hearted and artistic, in the 'public servant.' The first should posses not merely knowledge and information but wisdom; they should be able to see the things of the flesh with the eyes of the spirit and not the things of the spirit with the eyes of the flesh, and to promote in the community the spirit of peace and good-will and co-operation; they should be able to advise the people and the Government as a whole how best to secure the welfare of the community in all departments of its life; they should ever crave to acquire and spread more and more useful knowledge; and they should be able disinterestedly and benevolently to adjust and settle disputes whenever they arise. The second should be ever CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA ready and glad to risk life and limb for the protection of the 'meanest subject' and for the securing to each one, of the due exercise of his rights. The third should be ever eager to spend the wealth, entrusted to them, for the careful promotion of works of public utility, for the enrichment of the communal life with artistic treasures of all kinds, for the relieving of suffering, and for the advancement of friendly intercourse between the members of the community.

Corresponding to this division of labor and duty, is the division of remuneration, in the old scheme.

The man of thought, as legislator, priest, educationist, judge, was given more honor and less power and wealth. (The Legislative, Ecclesiastical, Educational, Judicial, Medical, Sanitary, Statistical, Survey, Registration, etc., Departments, and public servants like the Government's Chemical Analysists, Geologists, Botanists, Mineralogists, Architects and Librarians, the Keepers and Superintendents of Records and Museum and Zoological and Botanical Gardens, etc., and most clerks—would come under this head).

The man of action was given more power and less honor and wealth. (The Army, the Navy, the 'preventive' Magistracy, the Police, the Jail, the Political, etc., Departments, and public servants like the bailiffs, the Kurk Amins, the executive subordinates of Judicial Courts, etc.,—would come under this head).

The man of industrial and fine art and feeling was given more wealth and less honor and power. (The Revenue and Agriculture, Commerce and Industry, Excise, Stamps, Forest, Salt, Income-Tax, Public Works, Irrigation, Treasury and Accounts, Finance, Public Debt, Currency, Railway, Mines and Quarries, Customs, Octroi, Port Trust, Post and Telegraph, etc., Departments,—would come under this head).

Of course it has to be remembered that all three aspects are present in each, but one is *predominant* and decides which class it should be assigned to; and for purposes of administration, men of lower grades of each two will have to be placed under men of higher grades of the other class. Thus the first class in the

shape of clerks, the second in that of watchmen and warders, the third in that of account-keepers, the fourth in that of the office-peon, the chaprasi, the chaukidar, the sweeper and cleaner, etc., are necessarily ubiquitous.

THE PRINCIPLE OF REMUNERATION.

These three good things of life, honor, power, and wealth, must on no account be allowed to be possessed, all of them and in equal degree, by one and the same person. So only will abuse of power, mismanagement and misgovernment, the play of all kinds of evil passions and emotions, arrogance, greed, jealousy, malice, hatred, racial aspersions and generalisations about superiority and inferiority, exclusivenesses, mutual thrust and hustle, grab, fault-findings and bitternesses and cries and counter-cries for and against 'simultaneous examinations' and 'residence in or out of India,' etc., etc., in the public service and in the community at large, as also growth of inefficiency, will be avoided, and avoided most effectively and completely. The one exception should be the Governors, who, as representatives of the King, the very Heart and Bead of the community, are vested with his supreme prerogative of pardon and combine in themselves the headship of all departments of the Public Service; and even in their case, while the honor and the power must obviously be the highest and the greatest, the salary proper need not be very much larger than that of the highest officer of the Revenue Department (the highest paid under the suggested scheme), but the sumptuary allowances may be as large as required.

'High thinking,' physiologically as well as spiritually, thrives best on 'plain living'; simplicity in food and clothing and housing, an almost 'ascetic' mode of life, is the natural and wholesome way for the brain-worker, if he is to avoid mental and physical dyspepsia. Honor, reverence, veneration, in growing, degrees, is the most necessary and most satisfying nourishment as well as inducement for the 'mental body' with which the man of thought has most to work. So a more or less Spartan way, as austere if not ascetic mode of living, avoidance of relaxing luxuries, is the condition of mental, moral and physical fitness for the man of action. Power, authority, the right of command,

is his remuneration as well as condition of discharge of duty effectively. Wealth, large salaries, the disposal of large amounts of money, as the natural remuneration as well as means of effective work for the man of industrial and artistic feeling. For the unskilled worker, the chaprasi, the 'mental' servant, etc., a sufficiency of food and clothing and housing is the requisite remuneration.

To sum up, the principle of remuneration is that provision should be made for the sufficient and wholesome fooding, clothing, and housing of all kinds and grades of public servants and their families, in keeping with the requirements of their respective function, and, over and above this, honor should be preeminently given to the illuminator, power to the protector wealth to the enricher of the communal life.

Such are the general principles which, it seems to me, should govern the formation and upkeep of the Public Service. To work out the details would require a volume, and the help of experts.

APPLICATION OF THESE PRINCIPLES TO THE ADMINISTRATIVE PROBLEMS OF MODERN INDIA:

Applying these general principles to the particular points referred to in your letter, I would state as below:—

(a) The School and College are the natural recruitingground for all the responsible posts in the Public Service, and, if the scope and the connotation of the "School" were, as they ought to be, expanded and extended a little more, then for all the posts therein whatsoever.

The heads of all Schools and Colleges should be required by the Government to maintain careful lists, classified under the three heads, of such of their pupils as show special tendencies and aptitudes for any one of the three functions. Preliminary selections for the Public Service should ordinarily be made with the help of these lists.

(b) Further training and probation should be provided at public expense—for educationists, in the special

subjects and duties they are to deal with. This is being partly and successfully done already, so far as school work is concerned, in the Training Colleges. But similar training should be provided for professorial work also. And a longer course of studies (particularly in Pyschology and Ethics and Physiology) and a greater maturity of mind and body, should be expected and provided for, especially with regard to the future Professor. Special courses of instruction may be given (which is not done at present, I am informed) in the management of Boarding Houses and Hostels and in the requirements of students under the residential system now coming more and more into vogue. After final selection, the would-be School-master or Professor should be encouraged or even expected to marry—as he should be discouraged from doing so before completing his training and Probation. In the old ideal scheme, 'son' and 'pupil' are perpetually mentioned together; and he who has not had parental feeling aroused in him, by having children of his own, is lacking in that essential emotional education which alone can fit him fully for taking charge of other's children.

(c) The Schoolmaster should begin work at about 25 and the Professor at about 30 years of age; and should work for from 20 to 30 years—the Schoolmaster for the longer terms—according to health and inclination.

(d) The salary should be a little higher than at present for the lower grades, and smaller than at present for the higher, making a better proportion, or lesser disproportion—in respect of the supply of absolute family needs. If education for the children, and medical help and dwelling accommodation near the place of work for the family of the educational servant can be provided free, as they should be, then salaries might be reduced considerably in the upper grades, and need not be raised in the lower. The question of payment in 'honor' besides this payment in 'cash' will be touched upon in a moment.

- (5) If comfortable residential quarters are provided free, and transfers are not made too frequently from place to place, as they should not be, then with the present system of many short holidays and a few long vacations in the Education Department, extra leave need not be provided for except for medical reasons or for urgent private affairs, and then adequate subsistence allowance should be given.
- (6) Full pension should be allowed after 30 years of work in school, and 25 years in College, ordinarily, and it should be at least three-fourths of the full pay, because the full pay in this Department, according to the suggested scheme, would not be very much larger than the actual living cost. It might even amount to the full pay, if that pay is small because of free provision of residential quarters, etc., which will be lost by the pensioner. There should also be a minimum limit for pensions, which should never fall below a reasonable subsistence allowance. If a son of the pensioner has found employment in the Public Service, the fact may be taken into account in fixing the amount of his pension.
- should be abolished. It makes for invidiousness and ill-feeling. Grade for grade and rank for rank the salary of European public servants may be certainly larger than that of Indians, because the European way of living, which is necessary for them, is more expensive; but no extra honor or precedence should attach to that extra salary or to the mere fact of the public servant being a European.
- (8) As to the relations of the Educational Service with the I. C. S. and other Services—if the general principles stated above have any value in them, then the I. C. S. and other Services have to be first classified out before these relations can be considered. Under those principles, the Judicial Officer—whose business is to ascertain what the facts and the relevant laws are—is a "man of thought"; the Executive Officer, Police-Magistrate or other, whose duty it is to execute the laws and the Judge's decisions—is a "man of the industrial feeling." These cannot be merged into one. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by \$3 Foundation to some.

Hence, Judicial, Executive and Revenue functions have to be separated. This being done, the Educationists should, in the King's Durbarland his Service List and at functions of State as well as of society, take rank, grade for grade, next after the Legislator (in whom the most comprehensive knowledge and the most disinterested and universal benevolence is required), and beside or even above the Judicial officer, and certainly above the Executive and much above the Revenue officer. If any one who has taken up service in the Education Department should find, after working therein for some time, that he has mistaken his vocation and would like to transfer to another department, he might be permitted to do so on giving needed proof of fitness therefor; and vice versa; but the notion that a post carrying greater power or larger satary is a prize-post as compared with posts carrying the honor, the reverence, that belongs and is ever instinctively given to the Teacher's high vocation when it is pursued in the right spirit as it should be, is a notion which should be dismissed with righteous scorn and indignation. (Not very long ago, the Viceroy himself spoke of "venerable titles of Mahamaho-padhyaya and Shams-ul-ulama" which are set apart for learning. These are the Brahmana-titles. The others, C. S. I., Khan Bahadar, Rai Bahadur, etc., are Kshattriyatitles.)

9. It may be added that character—of the highest importance in a public servant—will be automatically secured to a large extent, if the principles above stated are accepted. When it becomes clear that a public servant cannot have all three, viz., high honor, great power, and larger salary, in equal degree, simultaneously; that to choose one necessarily involves the sacrifice of all surplus of the other two—then candidature for any one of the three main lines of service, each having its well-balanced gains and pains, will carry its own prima facie guarantee that the applicant has the corresponding requisite character. Special tests for each would also not be very difficult to devise.

THESE IDEAS NOT UTOPIAN BUT TRULY PRACTICAL.

Such are the few ideas that have occurred to me on the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

headings mentioned by you, and I submit them herewith for whatever they may be worth. I am afraid that, under present conditions, it will be difficult to regard them as other than 'utopian'. Yet I earnestly believe that they provide the only rational and consistent and, in the long run, truly practical way of systematising the whole administration and solving all the more important and acute problems connected with the Public Service; and they are not impossible for the Government to put into action in regulating its own household of public servants.

THE MARHATTA ON THE ARYA SAMAJ.

Our esteemed contemporary of the *Marahatta* in the course of an able article on Nationalism thus delivers itself about the Arya Samaj:—

"Those among them, however, who had extraordinary intelligence, enthusiasm and love for their country, tried to engraft the European culture and religion upon our own and their efforts materialised themselves in the different religious Samajes. The Samajes were the beginnings of Indian nationalism -which in its early years expressed itself in the religious sphere only and which partly expressed itself, strangely enough, in destroying the old national religion. The emphasis formerly laid by them on the destructive side makes one loth to take the great religious preachers and reformers of the seventies and the eighties of the last century as the precursors of Indian nationalism, but in a sense they must be given that honour. Though they could not love the religion or customs of their country as they existed in their times, they loved the country ideally and made strenuous efforts to transform what they considered the ugly real into the refined ideal. India first received a rude shook from the impact of the Western culture in the religious sphere and nationalism arising as a response to that shock naturally took a religious form. In its beginnings it was almost unconscious and joined itself with the Western impact in destroying the old national religion; but gradually the religious efforts took a more constructive line of action and emphasised the good that was in our own The Arya Samaj went further than the other religious ideas.

Samajes in this constructive direction and in responding to the religious shock, adopted a more aggressive policy than any other movement of its class. Not only this, it fostered the self-respect of Indians, by pointing to their glorious past when religion was as pure and elevated as any one desired. The Arya Samaj asked Hindus to love their country and their religion, in spite of the ugly realties which, it said, were only adventitious and remediable. It gave the Hindus a past of which they could be proud and promised them a future which they could reach, if only they seriously meant to. The Hindus were in danger of losing all respect for their religion which obviously was, and is even now, in need of some reforms but which it was folly to abuse and despise. The glorious religious past which the Arya Samaj conjured up with its peculiar methods of interpretation of the religious books, may or may not be literally true; but the service it rendered cannot be denied. The Arva Samaj enabled some of the Hindus who were dissatisfied and disgusted with their religion as it existed, to contemplate it with complacence and even pride by presenting its past purity, glory and splendour, as seen through the prismatic colours of the imagination. The fact is that one cannot love anything, even one's country or one's religion, unless one respects it. The Arya Samaj rendered a distinct service to some of the Hindus by holding to their view an ideal past which they could respect and feel proud of. The other Samajes tried to present an ideal future as the object of love and respect, but the future has not that stirring and tingling appeal to the emotions which the past has and this is one of the reasons why the other Samajes have not succeeded to the same extent as the Arya Samaj has done."

The propaganda of the Arya Samaj has, no doubt, a nationalistic aspect also in this country, and our contemporary has with fair accuracy stated the part which the Arya Samaj has played in shaping the national aspirations of the Hindus although the suggession that it sees the past glory of India through the prismatic colours of the imagination is gratuitous and without any warrant in fact and reality. The Arya Samaj has ample historical CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

and philosophic grounds for all statements that it makes in regard to the past of India. Let the *Marhatta* point to one statement made by the Founder of the Arya Samaj which cannot be substantiated. Again our contemporary is quite wrong in tracing the genesis of the Arya Samaj to the supreme need for providing a healthy traditional idealistic basis for genuine nationalism although it has admirably subserved that need.

The Arya Samaj is a world-movement and was intended to be such by Bhagwan Dayanand. According to our sixth Principle the prime object of the Arya Samaj " is to do good to the world, that is to promote the Physical, Spiritual and Social good of every sentient being." Arya Samaj brings about harmony between conflicting, warring and jarring creeds by providing a synthesis of all religions. It combines all the common features of all the religions of the world and preaches to a seceding generation the long-forgotten truth that the great religions of the world, though differing so much in forms, rites, ceremonies and symbolism, are wonderfully alike in the inward spirit because they have a common origin—the Veda—the eternal body of truths that have always existed in the form of eternal arche-types or ideas as Plato would put it, in the world of the things-in-themselves, if we adopt the phraseology of Kantian philosophy, in the Divine Mind, if, Berkley must be called in requisition, or in the spiritual world, as Euken would delight to say. The Arya Samaj as such and in its purest form-when abstracted from limitations imposed by time and space—is a cosmopolitan movement absolutely unconnected with Indian nationalism. But owing to peculiar circumstances rooted in the past history of the Vedic church as well as of holy India, the Indian branch of the Arya Samaj, though continuing cosmopolilton in spirit, cannot but appear as an ally of aggressive healthy Indian What this means will be clear from the nationalism. following paragraph which we wrote on the subject in a recent work of ours "The Arya Samaj and its Detractors,"

"But it cannot be denied that the glorious period of the supreme achievements of the Vedic church was the bright period of Indian History. When India was the centre of Vedic propaganda and missionaries were sent form it to different parts of the world, it was also the seat of a world-wide empire and Indian kings exercised direct sovereignty over Afghanistan, Belochistan, Tibet, etc., and Indian Colonists colonised Egypt, Rome, Greece, Peru, and Mexico. When therefore the Arya Samaj sings the glory of ancient India—the land of expositors of Revealed Learning, the sacred soil where Vedic institutions flourished and put forth their choicest fruits, the holy country where Vedic Philosophy and Vedic Metaphysics attained their highest development, the sanctified clime where lived exemplars who embodied in their conduct the loftiest conceptions of Vedic ethical teachings—the healthy forces of nationalism receive an impetus and the aspirations of the young nationalist who had had persistently dinned into his ear the mournful formula that Indian History recorded the lamentable tale of continuous and uninterrupted humilation, degradation, foreign subjection, external exploitation, etc, feels that his dormant national pride is aroused and his aspirations stimulated. It is also true that the nationalism which seeks the shelter of the Vedic church is a great agent of unification of Indian races and is least productive of social animosity or sectarian bigotry. The Arya Samaj takes us back to a period of Indian History long anterior to the birth of Zorastrianism, Buddhism, Christianity and Mahommedanism. If we celebrate the valorous deeds of Pratab or Sivaji, the Mohamadans feel offended. If Shahjahan is extolled as the patron of national art, some Hindus cannot bring themselves to participate in celebrations relating to the achievements of him who was of the race of the Moslem invader Timur. But Rama and Sita, Krishna and Arjuna are national heroes and heroines of whose magnificent deeds and righteous activities all Indians-without distinction of caste, creed or race-might well feel proud. The Upanishadas and the Darshanas are in a peculiar manner the common heritage of all Indians in whose veins flows the blood of Kapila, Jaimini, Vyas and Patanjali no matter to what religion they belong now. If Sanskrit is wonderfully perfect in its structure and capable of

infinite development, the credit is due to the remote ancestors of all Indians who lived and taught ages before religious squabbles. which have now split up the children of India into warring sects. were even dreamt of. So patriotism, which is the handmaiden of Vedicism, is lofty inspiring, vitalising, unifying, tranquilising; soothing, bracing and exhilirating. Instead of fomenting discord, it promotes love and fosters harmony. Instead of teaching Indians to hate their foreign rulers, it tends to unite the rulers and the ruled in a fraternal embrace because it inculcates the valuable historical truth that classical culture directly and modern European culture indirectly were derived from Indian sources and therefore Europeans, being the descendants of the disciples of our forbears, are our brothers in spirit—their traditions and arts having a common origin with ours. The bond of intellectual sympathy and traditional unity is a bond which survives the ravages of time and cannot be sundered by files of ephemeral sentimentalism, shortlived misunderstandings, and temporary misinterpretations. It is bound in time to conquer stupid prejudice born of the colour-bar. The Vedic church supports Indian nationalism not only by inspiring nationalists with pride in the past and hope in the future, but also by creating reverence in the minds of non-Indian Aryas for India—the birth-place, nursery, and seat of development of the system of thought which alone has given them solace of mind. If devout Buddhists all over the world regard Kapilvastu with feelings of profound reverence, if the mention of the very word Palestine touches untapped springs in the Christian heart, India and specially the peninsula of Guzerat, where Dayanand was born, will become a place of pilgrimage for Aryas all over the world. Though, as we have shown above, Vedicism fosters healthy patriotism, which statesmanship like that of Morley and Minto recognises as a force to be encouraged and enlisted on the side of law, order, evolution, orderly development, and evolutionary political progress on democratic lines, some short-sighted officials—in whose nostrils patriotism of every stamp and species stinks—detest the Arya Samaj and, regarding it a political movement responsible for the awakening of aspirations and the creation of a feeling of national self-respect, desire to suppress it."

In spite of all the abuse and vilification flung at us by cringing poltrons, conforming cowards, despicable traducers and vile hypocrites inside the Arya Samaj and pettifogging apologists off the bureaucratic order of things outside it—that have an axe to grind—we stick to the position summed up above.

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The Gurukula Samachar.



Motto I:—By the force of Brahmcharya alone have sages conquered death.—The Veda.

OUR FOTHCOMING ANNIVERSARY.

The 12th anniversary of the Gurukula Vishwavidyalaya (University) Kangri Hardwar will be held from the 8th to the 12th March 1914 (both days inclusive).

It is expected that Sanskrit scholars from all parts of the country will muster strong on the occasion. The Saraswati Sammelan (Symposium of the learned,) will hold four sittings Papers on metaphysical, philosophical, and historical subjects will be read by men of acknowledged worth and distinguished ability and discussions will be held in which learned men from different parts of India will participate. Eminent leaders of thoughts will preside over the sittings of this Sammelan. A conference will be held to discuse practical measures for the co-ordination and organisation of the efforts being made in different parts of India to elevate the depressed classes. It is expected that one of the foremost religious leaders of Hiudu India, will preside and prominent workers in the cause from the different provinces of India will take part in the deliberations. The Aryabhasha (Hindi) Sammelan will be held with unusual eclat. Distinguished Hindi authors are expected to join the Sammelan and contribute to the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA discussions. The chief feature of the anniversary this year will be the convocation ceremony of the Gurukula University to be held for the second time. Degrees will be conferred on about 5 young men who have completed their University Course. The Gurukula convocation ceremony is most solemn and impressive and the symbolism is most devout. It takes us back to the ancient days of India's glory when all values were spiritual. The initiation ceremony of about 20 new Brahmacharis (neophytes) will also be held. Besides this, there will be lectures and sermons by almost all Arya Samajic speakers of note in India. Thousands of men and women from all parts of India will join the Mahotsava. This year the gathering will be larger than that of last year because of the certainty that many distinguished scholars well read in India's ancient lore who have never before joined the anniversary will come this year and deliver learned and instructive discourses.

THE RISHI UTSAVA

Illuminations, pyrotechnic display, luminous smoking ascending paper baloons, fire tubes, rockets, crackers, Bhajans to music and feeling utterances, havan, meetings, etc., such the light and serious side of the Dewali festival and the Rishi Mahautsav as celebrated in the Gurukula here.

Every thing begins here with a preliminary purification of mind and atmosphere and so picture the yellow robed Brahmacharis in the octangular Havan shed, the ascending flames of the Yajna fire in the centre, the sonorous chant of Sanskrit Mantras and oblations of Ghee and odoriferous substances. The air all round is fumigated and rendered delicately fragrant. Sacred influences are evoked and the prayer of peace unto all fills the air with its sweet rhythmic resonance.

This preliminary purification, over we retire to the Shamiana erected near by. The Brahmacharis are there and the Professors and Teachers too. Visitors and friends from afar who find it too much to miss the inspiring scenes here have duly put in their welcome appearance.

Though indisposed there sits Prachanji, Mahatmaji—staunch to his post, faithful to his trust. Yes, you find him in the Presidential chair—the aching ailing flesh must yield to the claims of the spirit.

Under Mahatmajis auspices then the meeting opens. with music from the Sam Veda. An initial Bhajan by Brahmachari Vidyadhar reminds all that they are there to meet the great departed Rishi Dayanand in spirit. The fingers of the harmonist are busy and musical notes re-echo the tune in impersonal pattern. Music vocal and instrumental rings in the ears of the audience, tuning them to the spirit's touch.

Now enthusiastic utterance and feeling words feebly voice the soul sensations of the speakers. Dev Raj of the 10th Class speaks unto all that the Swami was great, because he always attended to the still small voice within him, because he had faith unshakeable in the Lord, because he led a regulated life and because first and foremost he was a lover of Truth. And says Jai Dev of the 13th "We desecrate not this day with gambling and wine as they do elsewhere. Unto us this day is sacred in memory of three great souls, the victorious return of that great soul that Raj Yogi Shri Ram Chandra, the victory in death of another great soul the Karma Yogi Swami Dayanand, the exit of another great spirit the Gnyan Yogi Shri Swami Ram Tirth. We in these fallen times need the light and aid of all these three."

Brahmachari Brahmanand now speaks his mind. To us this day is a day of special memory. We remember the victorious return of Ram, the passing of Sri Ram Tirth who raised India in the eyes of the West and we remember too our great Rishi Swami Dayanand one so great that no words can adequately measure his greatness. Swamiji to me is greatest among the great men. He owed not his greatness to chance or circumstance as did Clive. Again great though Mazinni was, his was the greatness that needed the support of others for its friuition. Not such the case with Swamiji sity He was great inspite of opposition.

Supporters he had none and opponents a legion. Yet he helped even those who opposed him. His the mission of the spirit which few understand and fewer still sympathise with. Through his own soul power he was great, supporting all, serving all, but himself needing no one's support. He proved the victorious life in death. Through victory over death he showed to all the way to life. He knew to live, the secret of death was therefore his.

It is Pandit Harish Chandra's turn now. He has come all the way from Delhi to join the festival. From his chair in the left wing see him leaving his seat and moving up to the table. On his legs he is there to speak out his mind. 'It is a great pleasure and a privilege to participate in this festival here.' So began the Vedalankar, the Gurukula Sanatak: 'He alone can realise the difference it makes to lose this opportunity who has had the privilege of having enjoyed it for several years. I am sorry to have lost the opportunity of joining the Vijya Dashmi celebration but this I could not afford to lose. This is indeed a great celebration. It symbolises the victory of right over wrong. Victorious Rama set free the fettered Sita-chastity assailed by injustice. And just as Rama humbled the pride of Ravan and set free his glorious spouse, even so did Swami Dayanand break through the pride of Brahmans and set the sons of Bharat Varsha free from their fetters. Rama broke Sita's fetters and Swamiji the fetters of our priest-ridden community—a community that had commenced to look for religious salvation not on the self-relying efforts of the individual but on certain privileged custodians of religion, the Brahmans. He made us independent and self-reliant put us to read and understand for ourselves. But alas! just as Jesus was the Prince of Peace but his followers have shed rivers of innocent blood in his name and just as Buddha was the incarnation of mercy and yet his followers the Chinese scarcely leave any animal out of their diet and go the extent of pickling frogs, even so though our shackles have been broken by Swamiji, our race wants not to leave the fetters. It is for the Brahmacharis of Gurukula to carry

on this great liberalising and liberating mission of Swamiji. "Free has the Swamiji made you. Free you are! Ream like unto the Great Ganges but yet to guide your course Swamiji has set some salutory bounds. To the best in our past he he has bound you. Keeping true to that you are free to do the best you think for yourselves and for all. Let us be true to his great mission and break the bonds of custom and error."

Brahmachari Brahma Dutta takes his stand by the table. He opens his pocket book of Bhajans. Immediately the air resounds with rhythmic utterance. Vocal music is there and the harmonist too is busy. His fingers fly familiarly and at his touch tremulous harmonies keep echoing accord with Brahma Dutto's Bhajan. Sweet sounds stimulate the ears of the audience, the sense of the song too is sweet and inspiring. In many a responding heart there is an inward thrill. And what have we beyond the Pandal? Rounded hollow discs of potter's clay, the simple earthenware lamps of a simple age, in regular luminous rows adorn the slanting iron-roof all round. Marvellous scenic effect with materials to lowly! It is as it were a huge trifold garland of brilliant gems, sparkling, twinkling, flickering and for a time rendering all around luminous and gay. The Havan Kund roof hath its triple row of encircling light. The quarters, the ashram, the kitchen, the College, all all around is luminous. Light, light, all light. Song, music, light, concourse of concordant spirits, you can imagine the scene and its subtle effects. But the music must cease and the light too will sputter out. music has braced us for the orations to come, the lamps around emit their light in silence illumining all within the zone of their ethereal activity. Professor Ram Deva's figure now replaces Brahma Dutt's. Yes, there he is to utter what he lists and hear we now the Professor of historic parallels. 'There are great men and great men' so begins the Professor: · Thus Socrates was great but his death witnessed a division among his followers and gave rise to two different schools of interpretation. Similarly at the crucifiction of Christ we find a split. There was St. Paul proclaiming the message of Christ as a world message and there were others who thought his teaching was for the Jews alone. Thus again though Lord Buddha was wedded to no particular school of philosophy and preached only things so certain as the duties of daily life, morality and good character, yet at his death too there was a bifurcation—some saying he was an atheist and others claiming him as a real theist—a theist in deeds and not merely in words.

"These souls were great but they were onesided. But Swami Dayanand was an all-sided Yogi—an intellectual giant and a great organiser. He has left no room for doubt in his spiritual philosophy, is political philosophy or his practical conduct. In the Christian Bible you have the Sermon on the Mount but you find no political philosophy. Similarly in the Koran you find very little about Science of Government; Buddha too leaves these alone. But Swami Dayanand was an all round philosopher. Thus it was only the other day that a man pointed out to me similarity between the main thesis of Mill's best work "Liberty" and the tenth Principal of the Arya Samaj as enunciated by Swamiji. That rule enunciates concisely what Mill has worked out in detail in his great book 'Liberty.' Swamiji was not only a Gnyan Yogi, but a Karma Yogi as well. The way in which he'has interpreted and cleared up religious truths and political principles stands unparalleled in the history of the last 5,000 years. His knowledge had a fourfold harmonious development and the improvements he has suggested are being gradually taken up and followed by the whole civilized world. I have already referred to the principle of Mill's Liberty being embodied in the 10th Principle of the Arya Samaj. Again take the instance of Swadeshism—the great movement of sometime ago. Swamiji recommended and practiced Swadeshi. He recommended Protection for the weaker nations and Free trade for the stronger. Then let us take the instance of Free and Compulsory Education. A great man like the HondoleuMerrichokelen lerstands for its more, Butu Swamigi

anticipated him. He prescribes this in the Satyarath Prakash, and further, that it is to be the duty of the Government to do so. But if the Government does not do so the nation is to do it. Similarly we find the Government recommending the Residential System of Education. Swamiji prescribed this too. He recommended the establishment of the Gurukulas. Again we find people laying stress on Arya Bhasha being made the lingua franca for whole India. Swamiji set an example. Though well versed in Gujrati and Sanskrit he took up Arya Bhasha simply for its universal utility and wrote his Satyarth Prakash therein. Similarly he recommend education through the medium of the mother tongue, national education and so many other things we find made so much of now-a-days. He was the 1st to compare the priestcraft to Popedom and break down its tyrrany. Above all Swamiji established the position of the Vedas. He personally practised the truths he preached. Then he was so punctual that he ran all the way to keep an engagement in time when through the mistake of a Seth the promised carriage was not sent to him to carry him to His philanthrophy the lecture hall. universal. He bequeathed all he religious had collected for preaching and charity. to this body he His owed land and therefore served this land personally and when mentioning the upkeep of orphans as one of the forms of charity he reserved it for orphans this country of time and therefore but Veda was for all he enjoined that the Dharma should be preached to all. an all-round reformer He was thus a universal genius, world the greatest. that the man He was thoroughly produced in the historic 5,000 years. independent in mind and rejected all trash. Thus he reached the source of all Truth-the Veda-and regave it to the world as a true Dharma Pustak—the Bible of Humanity.

Once more the audience are regaled by music. This time our harmonist Brahmachari Purmanand, B.A., sings his inspiring song. And now we have the heart to heart words of the President Mahatma Munshi Ram. "Devenous Collection of the Grant Words of the President Mahatma Munshi Ram."

lopment, intellectual and moral displays and publishes itself. With great interest I heard all the speeches but before my mind's eye there was one scene all throughoutthe scene at Barreli when I saw the Maha That was the one picture that possessed my soul all the time. People call him Rishi and Maharishi but I know not how doubting people can do that. However I have faith in him and his image was all that I saw all along. Well. to go on with my experience, Swamiji was in these days putting up in Seth Lakshmi Narayan's garden. My youthful thoughts were at that time free as air, untutored and unrestrained. So my father advised me to go and see the Swami. I accompanied him as he desired but all the way I was sure I would get but little good, for little good see in Sanskrit. Ignorance and could I were with me synonymous. Only to please my father I went there. However when I saw the Swami, all this was changed. I immediately became a great lover and adorer of the Swami. None who was not present personally can understand and realize the magic influence of his personality. I felt it. I was transformed. I wanted to know more of the Swami. I heard that Swamiji went out regularly at 3-30 in the morning to discharge his devotions. I could not understand how a man who worked the whole day upto late in the night lecturing, sermonising, preaching, advising arguing, etc., etc., could again get up so early. So I went to see it all for myself and to find where he went and what he did. I and a few others went, saw him start but he walked too fast for us to keep pace with him and so he was soon out of sight. Next day we arranged to have a carriage so as to overtake him. But then too we soon lost sight of him and it was only on the third day that we could pursue him to his peaceful retreat where he used to sit in Samadhi for full three quarters of an hour daily. We saw that he started at a rapid pace and then ran for some time and then walked to the spot and after prolonged meditation returned. None knew then that he would work such a mighty change in India and would prove such an evolving.

what we saw. None avowed open sympathy then but now there is not a corner of the wide-world where his name and influence have not spread. And just as when Rama went to break the mighty bow, the poet describes now all saw him after their own fashion even so Swamiji is viewed differently by different people. His name and work strike terror in the heart of some, while others feel happy when they hear his name. Thus some rejoice and some grieve and all are differently affected by this great figure. I feel his blessed memory as a source of inspiration.

I remember how once at the Round Tank Bareali he described the condition of mother India. I have often thought over that picture. Swamiji was asked why he did not indulge in pleasures and comforts and enjoy life as the word goes. He replied 'Behold! Mother India with dishevelled hair and a stream of tears flowing from out her piteous eyes, the mother clad in tattered rags and sighing and bewailing through sorrow and suffering! How can her faithful sons find time for and think of pleasures and comforts, of song and amusement.' This the reason for his sturdy simplicity, his ascetic self-denial.

And just hear this about his intrepedity and undaunted truthfulness. One day Swamiji was crying down the Puranas exposing their absurdities. The European part of the audience was pleased. The next day he was just as hard upon the The Europeans were absurdities found in the Bible. angry. The Collector whispered a word of warning in the ears of the Seth to advise the Swami to be less outspoken. The very next day the Swami mentioned the incident in lis lecture saying that he was told, the Collector would be displeased if he was outspoken. He said 'I would not suppress an iota of Truth were all the Emperors of the earth to get angry. Is there any among the princes and potentates who can touch my soul. When I see any such I shall decide whether I shed desert truth.' He used to say that he had never broken his vow Brahmacharya and that none could therefore materially harm him.

The Swami left his home in response to the wail of mother India. Through his wanderings in the field and jungles, by the river and by the mountain side, he attended his mother's call. He realizêd that a true son can never rest till the mother was in that wretched and distressed condition. condition of mother India is no better now. When he was alive we had hope that he would serve and soothe the mother. But now he too is gone. Yes he passed on this very night—years back. Remember, little will be done by writing volumes or making all these fine speeches. Through Brahmacharya alone can we serve this motherland. The stones and ground hereof are not the mother. This mother is sacred, for all civilization started from here. The rivers and mountains are the body of the mother but her soul is the religion. It is the duty of every true son of the soil to keep the mother happy and soothe her sorrows. The spirit of the Maharishi is ever stirring us on to serve our dear mother. Oh only if we have the hearts to hear the message!

mother and He himself tried to serve the redress her troubles. He was her eldest child we must faithfully follow in his footsteps. But the seed of his teaching will fructify only in the right soil. The soil is prepared by Brahmacharya. Brahmacharya is the quicken-The Rishi could claim that he never lost his Brahmacharya. It was a personal reply to me. I believe it as he never told an untruth. I believe, in the last two thousand years we haven't had a man like him. So I believe his work will never die.

His followers understand him not. We must all be pledged to right resolves. Let the Brahmacharis be pledged to right resolve and the householders too and all the four Varnas. As the day is not beautiful without the sun and the night without the moon, the body without life even so the soul can't shine out in all its glory without Brahmacharya. Those whose heart moves to serve the mother must first of all observe Brahmacharya. The spirit of Dayanand cries that. To

believe in his words without following his advice of observing Brahmacharya is useless.

And the Swami claimed he gotall this from the Veda. It was not his personal message but the message of God given to Ancient. Rishis. He got all his inspiration from the Vedas and told others to do likewise. He has done a great work. How can we discharge the great debt of our gratitude to him, Why? by doing as he did. He did this good work and that good work at one time and at another. But the work he did always and everywhere what was it. Why, it was Brahmacharya. If any one takes him to be his Teacher let him observe Brahmacharya. Brahmacharya was his soul. May his soul move you to preserve your purity and manhood. May God help you all to be true Brahmacharis and thus be able to help his good work."

Words of peace are now wafted on the air. The shamiana to a man recites peace unto all, the living and the dead, unto the mineral, vegetable, the animal and human and spiritual kingdoms. Peace unto all and thus we disperse to break bread together as true brothers of the great brotherhood, this family the Gurukula.

About ten minutes or so the outside audience stroll hither and thither to stretch their limbs. Says one to another within our earshot 'Pradhanji's lecture has been a most impressive one. Every one must have taken a fresh resolve to remain steadfast in his Brahmacharya.' 'Yes' replies the other 'It has moved my heart to a fresh resolution and brought the grandeur of Brahmacharya once more very vividly before me. I have been braced up. That is what I feel.' This the effect on the outside audience. The Brahmacharis must have received a distinct push in the right direction.

Well, so after this inspiring speech we find rows after row of dishes and jugs and earthen saucers, the dining arrangement for all the three hundred. The roofed dining halls are filled with Brahmacharies each squatting on his asan before his separate dish and the

open dining hall for the staff and visitors. Professors, Teachers, Suprintendents, Visitors all squat before their separate dishes, get ready for this interesting function, while the tall figure of Mahatmaji is moving through the different halls to see that all are properly provided. Melodious chant of grace resounds from the roofed halls. The rising sounds subduing all to order are echoed forth from mouth to mouth. Hands are busy now doing justice to the sweetmeats and other suitable savoury preparation placed before the partakers and many un innocent joke sets the groups asmiling or sometimes is so interesting as to explode in bursts of laughter. - Merry augh and joyous meeting—the stomach fast afilling and the spirits correspondingly easy. Pradhanji has also joined shough a little after all have commenced and so all break pread together in joyous comradery and loving brotherhood.

All have had their fill. Washing of hands and rinsing, caps of water gulped here and sipped slowly there, jokes and interesting talk everywhere, a search for misplaced shoes and footwear, and the whole assembly discharge in goyous unrestrained groups into the Ashram square. The Brahmacharis have had each his share of illuminants, crackers, firetubes and all the usual kinds of innocent fire works. And now we witness a regular pyrotechnic display.

The youngsters all around strike their coloured light match sticks blue, red and green and bathe all in coloured light. Strange play of light and shade, silhouttees and profiles in abundance, a group lit up there and then dispepearing in misty darkness! Oh what a grand and beautiful scene! Many a one takes folds of interlaced crackers and setting the fuse a fire startles the different groups with neeffectual but formidable cracking explosions. Some one heere pins the fireless fire-star fountain, the starlight torches nanother's night cap or loose shirt and quite a group gather to witness the fun. Inverted earthen bowls are here and there transformed to fountains of yellow upstreaming slight teation USA

lathis have vomiting firetubes fixed to both ends and an eleverly whirled making quaint circles of fire with the living figure of the performer in between. Gyan and Jaydev are experts there and figure beautifully mid the even shifting stick circle of fire they make round themselves by rotating these vomiting firetube bamboo lathis. In short firetubes are there, and rockets, firebaloons, the ascending lanterns so interesting from afar, Greek fire and Bengafire, fire draks, fire fuses all in interesting variety and whave the fire stink too, the smoky fumes of sulphur. I strange weird scene that wonderful night! Even as our reconstructs in memory the grand picture of it all, one feel how it beggars all description.

And now disperse we to rest. The scene soluminon and gay is gradually being swallowed up by the surrounding darkness. The lamps ahead so glorious and sparklingem like have consumed their little store of oil and at last sputtering out their little flames leave the world as dark a before only to treasure the sacred memory of an illumination that was.

Rest-refreshed we get up next morning and after du discharge of morning duties meet—this time in the Library Hall. It is an extraordinary session of the Sahitya Parishal Pradhanji is in the chair. Several very nice papers ar read in connection with the life, character, doings, philos phy and teachings of the great Rishi Swami Dayanand Every one contributes his find to the composite picture and the total touches reveal a personality, ideal and grand Some one of logical and historical turn of mind showe how the equilibrium of society was upset by the privilege priestly class the Brahmans and how Swamiji restored the equilibrium and dispelled superstitious and evil custom 'Babus were not wanting, the learned fools proud of the learning who despised Sanskrit. An independent think Shall w was needed to reveal the treasures in Sanskrit.

en.' Another catalogu's some of his pre-eminent virtues, his keen sense of duty, his God "consciousness, his devotion" to Truth, his intrepidity and his immense forgiveness. Professor Tara Chand spoke of Swamiji as an Educationist saying that the best thoughts of Western thinkers were to be found in Swamiji's works. 'Thus he recommended the education of both the sexes as did Comenius of old. Education meant with him 'Harmonious Development' an ideal so much pressed forward now-a-days. Similarly Swamiji is also an advocate of manual training, of the great need of moral training, of giving full authority to the teacher, etc., etc., all of the most modern phases of the educational ideal. Similarly take the ideas of Brahmacharya, Prenatal culture, influence of motherhood, etc., etc., the ideas that are being lauded everywhere—all these you find in Swamiji's writings. Or again take the morning walk and begging-how very good for health and humility. Or yet again that words and things must go together, or that the act of learning should impart pleasure to the receipient, that biographies have a distinct educational value, that educational institutions should be situated in healthy and inspiring localities, that only classical works should be taught, that the personality of the teacher goes a great way, that education should be universal and compulsory, all these we find in Swamiji's books and much more besides. For when the student goes from door to door abegging, he feels himself the son of the community and then doth all discord disappear and Krishna-like a co-student respects his fellow pupil be he the poorest Sodhama.' Yet another speaker finds in Swamiji a great Britdhari-Solemn vows all solemnly fulfilled. The stone Hol suggests the search after reality, the sight of death, the problem of conquest of death and thus is the search after truth undertaken and fulfilled, the vow to emancipate the race how heroically pursued, the life vow of personal purity, of sacred celebacy for service of motherland how steadfastly observed! Master Mukhramji sees in Swamiji's life the sermon of having a worthy ideal and realising it. Swamiji

embodied the highest ideals. Swam i and fear were incompatible. Swamiji and truth were synonymous. He would hear even a child if the child had a truth to impart. He was his ideals embodied and so has he left a great work. The Gurukula is one of his ideals worked out. Let us never forget his ideal existence.

succeeded lecturing is The stream of now for a while by melodious music. Another speaker succeeds and finds the Swami a perfect Yogi and proves that, from his recorded life incidents, from his Yoga-abhyas, from his conquest over heat and cold, from his powers of prevision, his knowledge of the past, present and future, his prediction of death. 'He had,' the speaker said, 'that Yogic power subtler than electricity and more far reaching than the wireless.' Professor Lakshmandas then saw in Swamiji's history the fulfilment of the law of cyclic alternation of darkness followed by light and regretted that there should be a split in the great movement inaugurated by him. He was for meeting half way and for united effort.

There was then another outburst of refreshing song and music and last of all Pradhanji who though ailing was present said with impressive eloquence 'I had not to say anything as my long separated Acharya has been so beautifully painted by the different speakers. There is possibly no other place in India where Swamiji's life is not only so lovingly discussed, but also so reverently contemplated as it is here. Let us bring before our mid the composite picture portrayed by the various speakers, so that we might have it as a guiding light for the whole year, so that the year through we may behold that pillar of light. I believe that the thoughts of the Brahmacharis will be taken in the loving spirit in which they are proffered and that their loving suggestions will not be forgotten by the teachers and workers. One thing in the life of Swamiji we must never forget and that is

'To Thine wnself be True And it will follow as the night the day Thou canst not then be false to any man.' He was true to his highest self. He had faith in him-

self.

He practised what he preached and worked out his beliefs. He believed in the Veda, he believed in God and he believed in soul. His was not the false faith of weaklings who believing in immortality still lie wallowing in the mire of materialism, but he did as his Godhood directed and had the true Rajput ideal of intrepidity before every man of woman born. He was intrepid because he believed in the immortality of his soul. He could maintain his Brahmacharya because of his faith in being a child of the Divine, being an Atma. We have not realised that. His intrepidity—is it not the same that your psalm of peace unto all contains in its mantrams. Yes, true peace is secured by intrepidity. Despite the teaching of Christ Europe is one huge armed camp, side by side with religion the preparations for war are going on. Why all this confflct between creed and deed? because of the want of true realisation of the Truth of the Atma, of the immortality thereof and inherent power of improvement if we will. Let a man realise that he is a soul and he will no longer delight in this lower life. Realize that you are souls ye are pure, ye are worth all you dare, then though you may not all be Dayanands but all may get an inspiration to leave their lower courses, their animal existence, their vermin life—that those of the nature of the spirit should not wallow in materialism. Low you can get to a certain extent and not beyond but to your progress there it no limit. But remember man cannot get true independence by going matter-wards, therein is fettering, but only by going upward, soulward should we be free. When we realise that, we shall be able to do good to ourselves and others. May we all realize this-work this-out. With this lofty soulful speech, ended the grand Rishi Utsav, an occasion affording annual inspiration to the Gurukulites.

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The ruined buildings, however, were repaired and enlarged, and are at present inhabited by the brethren in charge of our industrial undertakings, and occupied by our workshops. In the compound, to which another piece of ground was added, a Christian village sprung up in the course of time containing at present twenty-one houses and one hundred and ninety-eight inhabitants. The first workshop established on these premises was that of a lithographic press in 1841, to which two typographic presses have since been added. It employs twenty-one workmen, chiefly Christians. In 1845, a book-binder's shop was combined with it. This branch is now carried on at Manglore by one of our converts on his own account, while some of our former apprentices have set up similar shops at other stations. In 1850. two lay brethren arrived to teach our converts some new trades, Watch and clock making was commenced. A carpenter's and smith's shop was set up. In 1852, however, the latter was abandoned, its Superintendent leaving our mission. In 1854, watch and clock making also was given up, being found not suited to the capacities and requirements of our people. Much more satisfactory results were attained by a workshop for weavers. In 1847, a first trial was made with a European loom. In, 1851, a lay brother arrived to introduce European improvements, when tablecloths, napkins, handkerchiefs, turbans, native dresses, and so forth, were manufactured, and began to command a brisk sale. Thirty European looms are now (1858) at work at Manglore, and forty-eight Christians have thus the means provided of maintaining themselves by the labour of their hands. A successful trial of growing silk has lately been made, and promises fair to open a new resource to our boarding schools and women; a widow and orphan fund for our catechists, has of late been set up, every catechist being bound to contribute to it two and a half per cent. of his annual income. These funds are generally laid out in cocoa-nut gardens and paddy fields, and so long as we have Christians practised in farming, they have the preference."

THE SEPARATION OF EXECUTIVE AND JUDICIAL FUNCTIONS.

The question of the separation of executive and judicial functions has been discussed for some years past. But now that

Sir Harvey Adamson has announced that the Government are prepared to give practical effect—albeit in a half-hearted manner -to this "Counsel of Perfection," the public mind is very much exercised over it. Some Anglo-Indians have set on foot an agitation to have this trial postponed indefinitely if not abandoned altogether. The strongest argument put forward by these obstreperous agitators, is that this reform is not suited to Oriental countries because in Asiatic countries these two functions have been combined from times immemorial. History, however, gives the lie direct to this outrageous statement. In Budhist times, District officers that were called pradesikas, were different from Judicial officers that were called Mahámátras. The judiciary was free and brooked no interference on the part of the executive Government. Judicial officers were directed to redress cases of wrongful confinement or unjust corporal punishment (vide Asoka by Vincent Smith, Rulers of India Series).

They were specially adjured by Emperor Asoka to protect the people from official high-handedness and save them from the consequences of executive maladministration and malaversations.

In the Provincial Edict, (No. 1) addressed to these officers, the Constantine of India, says: "There are, again, individuals who have been put in prison or to torture. You must be at hand to stop unwarranted imprisonment or torture. Again, many there are who suffer acts of violence. It should be your desire to set such people in the right way." And again, "For this purpose has this edict been inscribed here in order that the officers incharge of the city may display persevering zeal to prevent unwarranted imprisonment or unwarranted torture of the citizens," In the time of Manu, the whole Judicial authority, (except that exercised by the king in person) was entrusted to learned persons who had adopted a life of voluntary poverty and renounced all desires of the flesh by the practice of self-abstinence-technically called Brahmans. The following verses from the VIIIth Chapter of "The Laws of Manu" may be cited in support of this assertion-

- (1) A king, desirous of investigating law-cases, must enter his court of justice, preserving a dignified demeanour, together with Brahmans and with experienced officers.
- (9) But if the king does not personally investigate the suits, then let him appoint a learned Brahman to try them.

- (10) That (man) shall enter that most excellent court, accompanied by three assessors, and fully consider (all) causes (brought) before the (king), either sitting down or standing.
- (11) Where three Brahmans learned in the Vedas and the learned (Brahman Judge) appointed by the king sit down, they call that the Court of Brahma.
- (60) (A defendant) who, being brought (into court) by the creditor (and) being questioned denies (the debt), shall be convicted (of his falsehood) by at least three witnesses (who must depose) in the presence of the Brahman appointed by the king.

Revenue officers and other executive officers were all Kshatryas. The Brahmans did nothing beyond interpreting the law and pronouncing the sentence. The execution of decrees was left to the Kshatryas.

In the 7th Chapter, the qualifications and duties of these officials are thus described—

- (60) He must also appoint other officials, (men) of integrity, (who are) wise, firm, well-able to collect money, and well-tried.
- (61) As many persons as the due performance of his business requires, so many skilful and clever (men', free from sloth, let himappoint.
- (62) Among them, let him employ the brave, the skilful, the high-born and the honest in (offices for the collection of) revenue, e. g., in mines, manufactures, and store-houses, (but) the timid in the interior of his palace.—The Vedic Magazine



THE REVIEWS REVIEWED.

HAVE WE (ENGLISHMAN THE GRIT OF OUR FOREFATHERS?

The Right Hon'ble, the Earl of Meath, raises this question in the September number of the Nineteenth Century. After a comprehensive survey of the present condition of English men and women, the writer states it as his deliberate opinion that there has been a decided deterioration in moral worth and intellectual depth in England and that "grit" does not permeate the entire mass of the population in anything like the proportion it did a hundred years ago. Taking the ladies of England first, he says: "What is the attitude of some of the women of to-day towards those special duties and obligations of their sex? Is it not a fact that amongst the richer classes, at all events, some girls decline to marry unless their suitors are in a position to supply them with luxuries unheard of by their mothers, and have we not heard of girls marrying a man for his money, or his position, and then refusing to live with him ?- an act of cold-blooded treachery and of heartless cruelty, which society should punish by a stern ostracism of the offender. We know that the birth-rate is diminishing year by year. Does not this mean that women are showing the white feather, and are shirking one of the principal duties of their sex? Again, are the present generation of mothers to be found as often in the nursery and in the school-room as their ancestors? I think not. The general complaint is, that amongst the richer mothers, the children are more and more being left to the care of governesses and nurses. The desire for pleasure and for personal ease seems to have taken a firm hold of the minds of many well-to-do women and to have driven out the maternal instincts....

The middle-class woman apes her fashionable sister. In former days the wife of the professional man took an active, personal, intelligent part in the management of her home. She was to be found in the kitchen, as well as in the nursery; she was careful of her husband's money, and did not attempt to live with her social superious. Now all this is altered. She must run in the same race as her fashionable sister, with perhaps only a

tenth part of the latter's income, to the financial ruin of her husband and of his professional prospects."

It is a sad pity that while thinking minds in England are awakening to the need of altering the system of training which converts women into bright butterflies and characterless flirts, who by their extravagance ruin households and deprive homes of serene joy and domestic falicity, young denationalised Indians want wives that shall exactly answer to the above description. It has been truly said that a subject race always copies the worst features of the civilization of the dominant race. The managers of some of our girl's schools are pandering to this perverted taste and unconsciously laying the foundation of national ruin. The emphasis that is laid on the teaching of English in some schools of this description can also be explained only in this way. Our girls must needs learn English—even at the expense of sound literary education and the study of domestic economy and other essential subjects-because English is a fashionable language and a young girl looks lovely when she interlards her phraseology with English words-no matter if the words are mispronounced and the instances of Malapropism are frequent. A nation that expects grace of manners and fashionable toilette from its women must be prepared for the disappearance of absolute purity and perfect chastity.* This may appear startling but it is true all the same. Witness the appearance of the smart set in England and read the sermons of Father Vaughan. The writer has the same woeful tale to tell about Englishmen. The conditions of their daily life are not hard and strenuous and, therefore, the instincts of resource and pluck are not developed to the He paints a horrid picture of the state of fullest extent. English society. Says he:-

"Pleasure is the God-self-indulgence the object aimed at. Large numbers of men and women seem to have but one aim, namely, enjoyment of the largest amount of sc-called pleasure with the smallest amount of labour. As a matter of fact, these people never really obtain the object of their desire, for they never

The temptation arising from the great wealth of some and from the feverish longing for laxury and exciting pleasures in others, which exists in all large towns, has been peculiarly fatal to female virtue and the whole tendency of the public amusements of civilization is in the same direction.—Lecky.

taste of genuine pleasure, which declines to be divorced from that honest labour which is the true source of its keenest delights." It will surprise many of our readers to learn that the remedy which his Lordship suggests for this deplorable state of affairs is the same which was proposed by ancient sages of India and which materialised into the Gurukula system of education. Westernised youngmen who think that it is downright savagery to deny luxuries to Brahmacharies and that a simple and hard life (which they brand as over-discipline) retards moral advancement would do well to ponder over the following weighty remarks with which the thoughtful article under review concludes:—

"We must so train them (the young,) that the inevitable mistakes and failures of later years may call forth a quality of dogged persistence, instead of resulting in depression and consternation. We can bring up the children in a more spartan-like manner, so that the lack of luxuries and comforts may not appear as evils beyond the endurance of man; and that when they go forth into the world they may be accustomed to hard work and to the pressure of subordination, and not make themselves miserable by striking against the inevitable pricks of life. We can, in short, remember, in the nursery and in the home, the words of one of the wisest of men, who said 'The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame,' and we can each of us in his own domestic circle, by example and by precept, preach the gospel of discipline, of duty and of endurance, and thus give to the generation unborn or just born, that "grit" which would appear to be lacking in so large a number of the young men and women of to-day." The italics are ours.





Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Last month some students were attacked by malarial fever, but now the health of all the inmates is excellent.

The health of the Brahm-charies.

Dr. Harish Chandar has obtained furlough for one year and is in charge of the Dispensary.

Deva is making arrangements for opening the Gurukula Charitable Dispensary at Hardwar.

The Gurukula Deputation.

The Guruthose at Mathura to about Rs. 1,000 at Panipat.

The collections at Patiala amounted to Rs. 600 and those at Mathura to about Rs. 100. Rs. 400 were subscribed at Umballa and about that amount at Jeypore &c. The thanks of the Gurukula authorities are due to all gentlemen who assisted the deputation in any way.

The half-yearly examination is over and the results have been declared. The college and the school have re-opened after the summer vacations. It is expected that the teachers and the taught will now work with redoubled energy, sharpened faculties and renovated powers.

The season.

The season.

no longer hot and the nights are decidedly cold.

The cool air of the morning is no longer refreshing.

It is at times biting. With the approach of winter malarial fever has also vanished. Quinine is no longer in request and the stretching of limbs and the aching of bones are rarely if ever experi-

enced. The moths have departed from our reading rooms and no longer court certain death by swarming round the lamps. Bookworms and biblomaniacs have heaved a sigh of relief for these tiny-creatures are a source of interminable annoyance to them during the rainy season. It is solely due to these tormentors of omnivorous and voracious readers that the midnight oil is not burnt in the glorious season when the temptress—Nature,—holds a carnival and with winning glances invites one and sundry to participate in it, and, the periodical press is not flooded with labored compositions, elaborately spinned out yarns, and lucurations couched in a florid and o nate style. Verily, everything has its assigned function in the economy of nature.

At the Saharanpur Railway Station, we bade good-bye to on sol the last body-guard supplied to us gratis by a Good-bye to paternal Government. At the Delhi Railway Sta-Detectives. tion, the fellow gave himself out to be a Zaildar going to Hoshiarpore. But his knowing and curning look, gestures indicative of impatience and restlessness, a positive air of shamefacedness and the fact that his sole luggage consisted of a worn out blanket revealed him in his true colours. At first, our questions and cross-questions nettled him not a little but when he found himself found out he made the best of a bad job and heartily joined the fun. We would request the Government to revise its list of detectives for most of the boobies who are, at present, serving in the Secret Service Department, not only fail to detect the crime of sedition but are very frequently detected by their clever victims in the act of manufacturing lies and thinking out clever devices for entrapping innocent persons.

The Sahitya
Parishad.

September—Brahmchari Indra read an informing paper on "Kali Dass and Bhavbhuti—their respective places in Sanskrit Literature." He expressed an opinion that posterity had done a grave injustice to the undoubted merits of Bhavbhuti but a time would come when his name would be coupled with that of Kali Das. The discussion of the paper was postponed till the next meeting.

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We think evil and the evil takes root in thoughts. the shape of pain; we do evil and that evil recoils upon us in the shape of pain. The pain is not confined to our corporeal existence only; it should not be deemed that we can put on end to it by destroying our body. I am not my body. I am different from it, consequently the destruction of the body does not entail the destruction of myself. Nay, the destruction of the body before its time is an act of sin, and this sin must be atoned for by a subsequent life of unhappiness. The idea was, as man sows so he must reap, and the sorrow and misery that he has to undergo is but the fruit of his own actions. This doctrine taken with that of the immortality of the soul naturally leads to the theory of transmigration of souls. The effect of one's deeds is not exhausted in one life, so he has to be born again and again according to his desert as a member of a superior or an inferior order of creation, till by a long course of virtuous life and action he attains Mukti. These simple strains sum up the whole doctrine and it is the contention of Indian philosophers, as of Dayanand, that this is a sufficient explanation of the evil and the misery and the iniquities of our world. 'Unless a man completely mends himself and his ways, he continues to sink deeper and deeper into the slough of iniquity.' For the done can never be undone, the "to be" is not synonymous with the "not to be." Professor Mukerji thinks, however, that the proposition that every man reaps the fruit of his own action is wrong since in his opinion, we often reap the fruits of other man's actions as also of natural causes. Philosophically speaking it is an impossibility that we should ever reap the fruits of other man's actions. We can neither be happy (Sukhi) nor unhappy (Dukhi)—and these are the only two fruits of all actions—unless we have a mental creation of our own mind. So that ultimatery it is our own action—the action of our mind-that brings us pleasure and pain. Again, if the effect of a man's action were universal it could have been readily allowed that we reap what others sow or that we

suffer from what others do. The very fact that we and not they are effected by a man's action calls for an explanation. The explanation of Hindu Philosophy is that we must have done some act of omission or commission to deserve to be affected by that man's action. The explanation of Professor Mukerji can, perhaps be, that it is a sport of chance—and this is equivalent to no explanation. As for natural causes they operate according to natural laws and we cannot be affected by these laws of Nature or God unless we have done something to court their operation.

Upon the argument of the justice of God, the learned professor delivers himself thus :- "The very fact that we have no remembrance of our past lives, of the actions, for which we are supposed to suffer in this, puts such an explanation out of court. We cannot reconcile it with our notions of justice that a man should be punished without being told what he is punished for. In fact it would be an abuse of terms to call it punishment at all." When God is the punisher all talk about past remembrance and punishment is out of court. It is precious nonsense to extend the analogy of a worldly punisher and his court procedure to God and His court. The objector conveniently forgets that we stand in need of being reminded of our fault when we are punished by some earthly being simply because we cannot be convinced that he is always absolutely just and above all errors of omission or commission, ac dental or otherwise. If we could be sure of that, the would be no necessity for us to know what we are bei punished for. It then becomes a superfluity. And actually find it in the world that we are careless of inquiries into our faults in proportion to our faith int justice and impartiality of our punisher. To quote a perso: instance whenever Professor Mukerji deducted any mar in my philosophy papers it never occurred to me that might have lost these marks for nothing. This being where is the necessity of our remembering the faults CC-0. Gurukul Kapari Havdowi nagaparoni sha chifazia Whan Gaidh u Himself ist

Punisher. Surely humanity has a better faith in God and His absolute justice and impartiality and in the fact that He is above all errors. Moreover when did forgetfulness nullify a fact. We remember not many things that we actually did in our childhood. And if their effects come upon us in our youth are we to conclude that we never did those things? The blunders of youth are the regrets of old age though we do not remember them. How absurd is it then to expect that we should recollect what we did in our past lives!

This brings me to Professor Mukerji's criticism of the doctrine of the eternity of matter. He seems to have admitted by implication the eternity of soul for he nowhere attempts to criticise it and evidently the eternity of soul is not a limitation on the omnipotence or omniscience of God. The eternity of matter, however, is. I have already exceeded the limits of an article and hence I will adopt the briefest method of criticism. I will categorically sum up the arguments given against the doctrine of eternity of matter and note down side by side my criticism of them.

To begin then, Professor Mukerji gives the following arguments against the eternity of matter:—

(1). It is incompatible with a belief in the omnipotence of God for if He cannot create matter and do with it as He pleases His power is as much limited as that of man—No, it is not. Creation is inconceivable. The cardinal principle of sound philosophy is formation. And omnipotence of God does not suffer if it is said that He cannot do the inconceivable.

(2). Man's power over matter is limited because he cannot create or destroy matter and because he cannot change its properties—

Man is by his very nature a limited being and not because of his inability to do this or

that. These are only proofs of his being finite and limited. "A thing without properties is an absurdity, neither imaginable in reason nor experienced in nature" Drossbach. Change of property means destruction which is impossible. Hence no body be he All-Power can do it.

- (3). Matter is eternal and independent of God—
 We do believe matter to be eternal but we
 do not believe it to be independent of God.
 Eternity does not imply independence
 unless all other things are equal. The subtle
 is the atma of the coarse and we hold that
 God pervades matter.
- (4). If God has not created matter or its properties how can we be sure that all its properties are necessarily known to him? The properties are necessarily known to Him because He is All-Pervading. The argument applies only to man who is not all-prevading.
- (5). The clay and the wheel are indeed necessary for the potter, but that only because his powers are so limited—If it is once admitted that the world is an effect there is no escape possible from the Tárkika view. There is a necessity of three causes for everything, viz., the Samavayikarana (the inherent cause), the Asamavayikarana (the non-inherent cause), and the Nimittakárana (the efficient cause). Every effect has these three causes. There is no question of limitation or no limitation here.
- (6). The maxim "exnibilito nibil fit" means when rightly interpreted that 'whatever has a beginning in time must have a cause other than itself to produce it.' Now if we con-

ceive God to be the sole cause of the universe how can we be accused of disregarding this maxim? God is surely not nothing" -even if your interpretation of the maxim be taken as correct, it does not follow that the 'itself' should ever have been "not-itself." In other words though the other cause is required the inherent cause the thing itself must have existed before it comes to have a beginning. For something cannot come out of nothing. For if nothing can produce something "there are two kinds of nothing: the one the ordinary nothing and the other that peculiar nothing which produces something. Now whatever has many kinds is not nothing but something. something can only arise out of something. The reverse of it is simply inconceivable." surely not God is -Pt. Gurudatta. 'nothing' but He cannot be the inherent cause or the data of the universe. For every particular effect a peculiar arrangement of, materials is necessary, and this arrangement, implies an arranger and this arranger plus, the materials is the causal group that constitutes an effect. The materials are the data. and must be co-existent with the arrangerthe efficient cause.

(7). It is impossible for man only to produce anything without a material cause and that only because man is a limited being.—This implies that if All Power be given to an agency it can produce an effect without the inherent cause or the material cause. Now this has been proved to be inconceivable.

I may add that I did not choose to adopt Professor Mukerji's method or I would have dismissed with greater success, his whole criticism of the doctrine of the eternity of matter with the remark which he made in dealing with the question of the first appearance of man on earth. I could have easily said that "at this time of day it would be vain to deny, the law of the conservation of Matter and Energy and to talk of the universe as a creation when science has proved it beyond the shadow all doubt to be a formation only."

I hope I have made it clear that so far as our knowledge goes at present, there is no escape from a belief in the doctrine of the Transmigration of Souls and the Eternity of God, Soul and Matter. Of course I am open to correction. But to my mind faith in the doctrine of Transmigration of Souls is a logical consequence from a faith in a God-Just and Merciful. And if we once allow that matter is created and is brought into existence from nothing we let loose upon ourselves the box of Pandora. The age of 'miracles' will return back to work its ruin with all the zeal of a successful combatant. We know that this world is ever changing. "Whilst we walk upon the ruins of the past, a sad feeling of insecurity comes over us, and that feeling is by no means diminished when we arrive at home. If we return to our friends, we can hardly speak to them before they bid us farewell. We see them for a few moments, and in a few moments more their countenances are changed, and they are sent away. It matters not how near and dear they are. The ties which bind us together are never too close to be parted, or too strong to be broken. And if everything which comes under our notice has endured for so short a time, and in so short a time will be no more, we can not say that we receive the least assurance by thinking on ourselves. When a few more friends have left, a few more hopes deceived, and a few more changes mocked us, 'we shalf be brought to the grave, and shall remain in the tomb, the clods of the valley shall be sweet unto us, and every man shall follow us, as there are innumerable before us.' And when we have gone ourselves, even our memories will not stay behind us long.

A stone, perhaps, may tell some wanderer where we lie, when we came here, and when we went away; but even that will soon refuse to bear us regard; 'time's effacing fingers' will be busy on its surface and at length will wear it smooth, and then the stone itself will sink or crumble and the wanderer of another age will pass, without a single call upon his sympathy, over our unheeded graves." In such a state of insecurity and sadness, despondency and dejection a God of whom we can always be sure as to what He is about and who governs us with laws immutable and fixed is our one solace, our one hope. And this last hope of mankind shall be lost for ever if He too is to be replaced by a God whose All-Mightiness lies in making oil and water mix or in creating a round cube. What is truth today may turn into untruth to-morrow and what is virtue to-day may by a fiat of His will be vice hereafter. will, then, enable us to steer clear of the fog of ignorance and arrive at the goal of bliss?

Our Library Table.

EAST AND WEST

BY

MR. DAVID ALAC WILSON.

(Published by Methew & Co., London).

The writer of the book under review is well qualified to give an opinion on the subject with which this book deals. He is a retired member of the Indian Civil Service. In this book, along with many good suggestions and important hints, we find a good many interesting and instructive personal anecdotes of the author. Some of the ideas, expressed by the author, are such, that very few of the Anglo-Indians would agree with them. As regards the past of the Aryan nation, the author is one with European Orientalists. Yet to his credit, it must be said that he has dealt with the whole subject very sympathetically. The book is a readable production, though there are many a point on which we must express our explicit disagreement with Mr. D. A. Wilson. For instance, we can not but challenge his opinion, when he tells us, that "so much did the Aryans resemble ourselves that gambling and drinking were their chief amusements." Well may be speak for "ourselves," but to drag the ancient Aryans is the extreme case of unfairness.

'THE NEGLECTED EMPEROR POET' (SRI KRISHNA DEVA RAYA)

BY

G. Hari Sarvottama Rao, M.A., (Jyotishmali Press, Madras),
Price 8 As.

We have already adverted to the healthy change of cus that is observable throughout India—the change of ntal focus that leads many to appreciatively peep and dig indigenous diterations of the bidget of the state of the change of the change

The vernaculars are looking up and it is well. They India. should; for everywhere this leads to a new vital interest in the mother of all Indian Vernaculars, our great heritage Sanskrit—the language of the immortal Vedas. In the above book from Madras we have Mr. Hari Sarvottama Rao, M. A., proving with great erudition that the author of Amuktamulyada was no other than the Emperor Krishna Dev Raya who by his imperial patronage did so much to advance Telugu literature. It has been very ably pointed out by quoting actual examples how the ideas, language and style all point to the poem having been written by the king-poet. The avowed aim of the author is "to stimulate the study of Vernacular Classics in young men who have had the benefit of English Education "-a very noble aim. author in short tries to pitch a forcible pointer to direct his Telugu. English educated brethren to seek the "ample store of pleasant knowledge" hidden in their own despised mother-tongue. Telugu readers will appreciate the able treatment of the subject and all Indians will, we hope, learn to cure themselves of the folly of failing to recognise their own poets and prophets, seers and sages simply because they are their own.

AN INTRODUCTORY STUDY OF THE BHAGVAT GITA.

BY

C. V. Narasuga Row Sahib, B. A., B. L.

The Bhagvat Gita is one or those oceans of philosophical and moral and spiritual treasure, that will never be exhausted of its pearls of priceless wisdom, whatever the number of learners and aspirants that plunge into its depths in search of the above truths. Day by day the literature on this is rightly increasing and new local or world-wide applications of its ancient immutable truths are being discovered therein and published by all kinds of reformers and religionists. The above are words that have found much favour on the Madras side both the English educated

as well as with the orthodox. The Introductory study covering about 250 pages Octavo gives us a series of studious essays, on the Ontology, Cosmogony, Teaching, Religion, Ethics and Philosophy of the Gita. Each of these is divided into suitable sub-sections. The headings of these give the main thesis to be proved and in each case the thesis is established by quotations in original from the Gita. The Epitome of the Bhagvat Gita sets forth the fundamental doctrines of that great work in a very readable and interesting form. We are sure the book will be found useful by the reading public as giving glimpses of a subject of perennial interest.

Editorial Reflections.

OUR ALMOST WITHERED UP VERNACULARS!

N Indian Jogee (mind you, not a Yogee), was once asked why he did not use his limbs like other people to perform the usual work. The luminous reply was, "Why, you fools, don't you see that my limbs are withered up and cannot be used?" It was vain to ask him again why he allowed them to be so far withered up as to be quite useless. We, Indians, shall soon find ourselves in the position of this Jogee in regard to almost everything if we do not pause, reflect, take heed, and reform our men, matters and methods. Take any subject—say the condition of our vernaculars. If any sympathetic, generoushearted, high-souled gentleman from other lands were to visit us and observing the wretched condition of our vernaculars (as of everything else) were to ask why those were neglected and no steps were taken, to use them as the medium of instruction in all the educational institutions of this country our answer would be very similar to that of the Jogee :-

"Why, what a fool you seem to be to ask such a question at all; have you no eyes to see that our vernaculars are quite unfit to be used as the medium of instruction; and therefore we do not use them for the purpose." Of course, here too, it is useless to argue with superior wisdom and ask why they have been left in that low condition.

We Indians have been defying Common Sense with dire results and lamentable consequences following such an unnatural course. Our superior wisdom like that of the Indian Jogee is so great that it sees folly in Common Sense, it laughs at simple natural and rational as well as economic methods of work, and it delights in costly artificial and wasteful schemes. What, for instance, can be

more natural, rational and beneficial than the use of our vernaculars as the medium of instruction in our educational institutions? But we do not like it. To develop our vernaculars by using them in educating our hopefuls is ruinous for sooth !

The lot of the Indian student is hard, very hard, very very hard, and what is worse, it is being made harder still. The average age at which an English educated Indian dies is not far above 35. Of this short span of his life, the largest and the best portion is taken up with mastering thoroughly one of the most, difficult of foreign languages. His best energies have to be given to a thorough study of English Spelling, Grammar and Literature, of which the first two are most fantastic and exacting while the third is most bewildering. More than twelve of the most precious years of the Indian pupil have to be spent over mastering English alone and thus the time left for learning more important branches of study such as Theoretical and Practical Courses in all the Sciences, etc., is necessarily most insufficient, while indigenous Languages, Literature, Culture, etc., have to be left to take care of themselves! Our kindly Universities have out-Macauleyed Lord Macauley! He had no love for Indian Languages, Literature, Culture, etc., and they have love only for English, for they seem to think that an Indian student is born and lives solely for studying English; such heavy courses in English they appoint year by year-and still they want to make the burden heavier! Having already appointed too many books, too many subjects and too many distractions for one year and finding that the quality of students is not improving; they seem to think that a few more text-books added to the already tire some. English course would give them better results! Vain hope, alas! Poor Indian Student! Is there any one who takes pity upon you? And how many there are who speak-Hr of you-that you lack originality, that you are wanting in this virtue and that; and so on?

How should we lighten this burden and yet preserve lla that is fit to be preserved in our Ancient Culture!
Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Educate the Indian youth through the medium of his vernacular with just a working knowledge of English (which can be acquired in a few half-years by improved direct and practical methods). How are we to proceed then? We should begin again to use our vernaculars as they ought to be used. We should give them the place of honour in our schools, colleges, and everywhere. First make them the medium of instruction in our high schools. This can be done at once without much delay. The Matriculation or Entrance and School Final Courses can even now be taught in the Vernacular. The F. A. or Intermediate Courses can also be made available in the Vernaculars in one year. Then the B. A. in two years. Then the B. Sc., B. L., B. M., B. E., etc., Courses in due time. What is wanted is iron will and love for our Vernaculars.

THE SCIENTIFIC STUDY OF THE BIBLE.

"The doctrines of Christianity have in every age been largely accommodated to the philosophy which happened to be prevalent, and the Christianity of our day has borrowed a considerable part of its colour and flavour from sentimental Deism."—J. S. Mill.

The Rev. W. S. Urquhart, M. A., contributes a very interesting paper on the scientific study of the Bible to the December Number of "Young Men of India." It is an earnest appeal to the so-called orthodox party among Christians to abandon the doctrine of verbal inspiration. Says he: "There are many discrepancies in the Old Testament History......In the New Testament even there are verbal differences regarding our Lord's teaching. The Lord's Prayer is variously reported, and surely if exact verbal accuracy had been of importance anywhere, it would have been important here." Exactly so. The account given in the Gospels of the geneology, birth, life, works, miracles, and death of Jesus is all so hazy and contradictory that no sincere reader of the Bible can consistently hold the doctrine

of verbal inspiration regarding even the New Testament. And the writer truly observes :- "Those who have held the doctrine of verbal inspiration have not been the truest friends of Christianity. They have been responsible for the agnosticism of many and for the divorce between religion and science." He thinks that such free-thinkers as Bradlaugh and Ingirsoll were driven out of the fold of Christianity by this same doctrine. Although this is true in a great measure, it is not the whoie truth. For, the many dogmas about the divinity of Jesus, the trinity, satan, original sin and the novel scheme of redemption, vicarious punishment, hell and heaven, a fore doomed majority and a favoured minority, etc., etc., upon which later developments of Christianity have insisted as being as much essential to that creed as the doctrine of verbal inspiration, have also been responsible for the "manufacture of agnosticism, free-thought, divorce between religion and science," etc. Thus even if Christians were to give up that doctrine these dogmas will continue to do the work of manufacturing free thought, etc. Of course it might be contended that these dogmas have been bequeathed to Christianity by that doctrine and that they will stand or fall with it. This may be true in theory. Practically, however, as far as the current creed of Christianity is concerned. the dogmas and the doctrine are together responsible for lowering Christianity in the eyes of all thoughtful persons with whom reason and logic carry more weight than mere blind faith. True friends of Christianity will have to purge it of all such non-essential growths which have only tended to multiply sects and strifes unnecessarily among mankind. Thus the task before "forward" reform party among Christians difficult as it is noble. The writer has done a great service to the cause of Truth by setting the ball rolling. The Bible cannot be defended against the criticisms of such men as cannot be defended against the criticisms of such men as Huxley, Voltaire, and Ingersoll. They must be met on their own ground—Science. The present writer has taken the first step in that direction. And we hope that every liberal thinker, Christian or Non-Christian, will welliberal thinker, Christian or Non-Christian, will welcome it.

The second reason why | Christians should give up that doctrine, as stated by the writer is rather queer. Says he: "Further the theory of verbal inspiration is a pagan and not a Christian idea." And so true Christians, he argues, ought to give it up as it is foreign to that creed. Here the writer suddenly rises from his "Scientific Study of the Bible" and enters the kindred domain of Scientific Study of Christianity." For, only a Scientific Study of Christianity in relation to other creeds can will establish what is pagan and what is Christian. Now, those who have undertaken a comparative study of religions along scientific lines declare that Christianity is almost wholly pagan; that there is very little in that Faith which it can call its own. Under these circumstances if, as the writer advises, Christianity were to "boycott." Paganism, the result will be simply disastrous to Christianity. We know, the gaunt spirit of boycott is stalking abroad in the world; are we to allow religion also to be trampled upon by it! A comparative study of religions has revealed the fact that not only has Christianity taken many ideas from outside but that in some instances, instead of elevating them, it has only lowered the same. We quote the following from J.S. Mill's Theism:-" Though attributing omnipotence to the Creator, Christianity represents him as for some inscrutable reason tolerating the perpetual counteraction of his purposes by the will of another Being of opposite character and of great though inferior power, the Devil. The only difference on this matter between popular Christianity and the religion of Ormuzd and Ahriman is that the former pays its good Creator the bad compliment of having been maker of the Devil, and of being at all times able to crush and annihilate him and his evil deeds and counsels, which, nevertheless, he does not do. But.....all forms of polytheism, and this among the rest, are with difficulty reconcilable with an universe governed by general laws. Obedience to law is the note of a settled government, and not of a conflict always going on. When powers are at

war with one another for the rule of the world, the boundary between them is not fixed but constantly fluctuating." This polytheistic tinge in Christianity must also be got rid of in order to elevate it to the more scientific and purer form of Monotheism which Modern Thought accepts as the most probable Theory of Universal Phenomena.

Further on the writer observes:—"The chief reason for saying that the scientific study of the Bible requires the abandonment of the theory of verbal inspiration is that this theory compels us to treat all parts of the Bible as of equal value. Can we hold this?.....can we approve of all the actions of the Israelites in the conquest of Canaan, or give our approval to the cursing of enemies which we find in certain of the Psalms?" Here the writer ought to have said: "Can we approve of all the actions of the God of the Israelites?" to be more correct and effective. Thus the infallibility of the Bible cannot be maintained as there are many dark features in it. And thus the writer has advanced a step further than the Protestants. For the Protestants protested against the infallibility of the Pope but substituted instead the infallible authority of the Bible. This too has been demolished by the Scientific Study of the Bible.

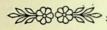
or later. What then will remain? Before giving our own opinion on this point let us listen to that of the writer in his own words:—"This brings me to the positive results of scientific study. What we want to do is to find a principle which will reveal the true and permanent value of the Bible.....the principle is briefly this that what gives to the books of Scripture their value is that they are all connected with the revelation which culminates in Christ.....There is something in the record of Christ which meets our soul's need." The writer thinks that Bible may go but Christ will remain. But is this possible? Is it possible to seat yourself on the branch of a tree and then

cut off it the tree without your falling down with it? Then again the following points need full and clear explanation: Who is Christ? What is the something in the record of Christ which meets the soul's need? Does not the God of the Bible meet the soul's need? What is the soul's need? Before the Scientific Study of the Bible stepped in, the Christians had either the Pope or the Bible to fall back upon; but now that both these have been taken away from them, the more need there is for clear and simple explanation of the points only a few of which we have noticed above. Empty words and phrases like Christ and soul's need will plunge the Christians into greater darkness, unless you tell them exactly what is meant by them. Many of them might think that virgin birth, trinity, miracles, etc., is the something that meets the soul's need. But these even are essentially pagan ideas. Even the Christ of Christians is derived from pagan myths; and the Christ-idea is pre-eminently pagan. Thus if all of these pagan ideas are to be abandoned, we wonder what will remain as the sole distinctive feature of Christianity. Even the good sayings attributed to Jesus of Nazareth were preached by pagan sages like Budha, Pythagoras, Zoroster, Luatze, Congulutze, etc., many centuries before. Jesus is said to have been born. To the scientific study of the Bible we must add the scientific study of Christianity if we want to get at the whole truth and not rest satisfied with half-truths. If the former takes away everything from the Bible and leaves only Christ, (as the writer thinks), then the latter takes away even Christ leaving only one thing as peculiar to Christianity. And what is that one thing? J. S. Mill has told us what it is; we, therefore, quote him': -" I say nothing of the moral difficulties and perversions involved in (Christian) revelation itself; though even in the Christianity of the Gospels, there are some of so flagrant a character as almost to outweigh all the beauty and benignity and moral greatness which so eminently distinguish the sayings and character of Christ. The recog-

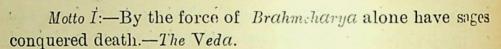
nition, for example, of the object of highest worship in a being who could make a hell, and who could create countless generations of human beings with the certain fore knowledge that he was creating them for this fate Is there any moral enormity which might not be justified by imitation of such a Deity? And is it possible to adore such a one without a frightful distortion of the standard of right and wrong? Any other of the outrages to the most ordinary justice and humanity involved in the common Christian conception of the moral character of God sinks into insignificance beside this dreadful idealisation of wickedness. Most of them, too, are happily not so unequivocally deducible from the very words of Christ as to be indisputably a part of Christian doctrine. It may be doubted, for instance, whether Christianity is really responsible for atonement and redemption, original sin and vicarious punishment: and the same may be said respecting the doctrine which makes belief in the divine mission of Christ a necessary condition of salvation. It is nowhere represented that Christ himself made this statement, except in the huddled up account of the Resurrection contained in the concluding verses of St. Mark, which some critics (I believe the best) consider to be an interpolation. Again, the proposition that "the powers that be are ordained of God," and the whole series of corollaries deduced from it in the Epistles belong to St. Paul, and must stand or fall with Paulism not with Christianity. But there is one moral contradic tion inseparable from every form of Christianity, which no ingenuity can resolve, and no sophistry explain away. It is, that so precious a gift, lestowed on a few, should have been withheld from the many; that countless millions of human beings should have been allowed to live and die, to sin and suffer, without the one thing needful, the divine remedy for sin and suffering which it would have cost the Divine Giver as little to have vouchsafed to all as to have bestowed by special grace upon a favoured minority: Add to this that the divine message,

assuming it to be such, has been authenticated by credentials so insufficient that they fail to convince a large proportion of the strongest and cultivated minds, and the tendency to disbelieve them appears to grow with the growth of scientific knowledge and critical discrimination. He who can believe these to be the intentional shortcomings of a perfectly good Being must impose silence on every prompting of the sense of goodness and justice as received among men." This extract from one of the most sober and cautious rationalists born and bred among Christians must be pondered over by every friendly reformer among the Christians. Every one who has the good of mankind at heart must also ponder over the same. (The italics in the above are ours).

We are glad our Christian brethren are trying to "accommodate" their beliefs to the scientific spirit of the age. We wish them all success in their praiseworthy attempts. But they must not be swayed by narrow prejudices. Christianity like Islam has derived its strength as well as weakness from other creeds: let it keep the good points and give up bad ones. Above all let Christianity disown and give up the one only thing which is peculiar to it as being "inseparable from every form of Christianity." But, to do so it will have to give up many dogmas.



The Gurnkula Samachar.



Few indeed can realise as vividly as did Principal Rudra. the intrinsic superiority of making the mothertongue the medium of instruction. Principal Rudra of St. Stephen's College, Delhi was one of our distinguished guests this time. None connected with education can go, from here without being deeply impressed and so was Principal Rudra. He was present at a session of the Economic Club. The intelligent grasp which the Brahmacharis evinced elicited his admiration. with which they handled the subject, the clever arguments they used all showed to Principal Rudra that the Brahmacharis had a better grasp of the subject than many a College student. And this is only natural. Given a panistaking sympathetic Professor, and given instruction through the medium of one's mother-tongue even difficult questions and subjects are easily understood and many a misty confusion easily cleared up. If Universities are meant for really educating the people of the land why should they be slow in adopting Arya Bhasha as medium instruction in all branches of learning. The sphere of

educational influence will be greatly widened and mastery of several subjects deepened if this is done. Let the Hindu University at any rate set the example. Will it hear the Gurukula cry? Let us hope it will.

him who held the list five persons, i was,

We have been getting pleasant weather out here. We are absolutely free from the oppressive heat of the plains. The clouds shut out the scorching sun and effectively keep back the summer heat. Charming variety too is ours. We have had pleasant rainy days. It rains, drizzles and at all events always keeps us in happy anticipation. Rainy days, cloudy days and clear days we have them all in refreshing succession. Happy indeed are we that the weather is faultless not tediously and oppressively monotonous.

raw dociders out or ignit. Special and realistic subjects You can't foot it now from Kankhal to Gurukula. The river has risen. It is getting in flood. Enjoy a visit on the floating tin raft and admire the majesty of rushing waters as you are swiftly borne along on the bosom of the river. Yes, Ganges is more majestic now. It wants more moving space. The sand boulders and shingle erstwhile visible are all converted now into one vast watery expanse. A dip the Gurukula Ganges Bank is enjoyable, a swim positively exhilirating. It will take off all your fatigue and add a healthy glow to your skin. Watch the troops of Brahmacharis plunging from all points here and there on the bank and borne along by the moving current and you can realise what it is to be at the Gurukula.

Such the sweet welcome that season and surroundings offer to the opening session. The Professors are back one and all refreshed and indeed very much the better for the rest—poor willingly overworked lot! "Prof.—you

have certainly gained in health, flesh, weight and appearance" says one to the other. 'You too are not far behind I am glad to say.' The tell-tale platform weighing confirms these greetings. The weight reads ten pounds more in him who heads the list, five pounds, four, three, two, one, all all have increased. Let us hope the fat and muscle they have accumulated lasts them through the taxing labours during the session and none gets below the normal through the strain. So the staff is in a fit state to work and the work has been commenced with vigour.

Our devoted admiring kind friend Rev. Andrews was once more amongst us. The other day he delivered a lecture to the Brahmacharis assembled. He lectured on his theme—lectured on 'Love.' Overflowing and tender affection characterises our friend. And so the subject was after his mind. The Brahmacharis were indeed impressed. Budh Dev expressed the feeling of thanks engendered in the young Brahmacharies who listened to Rev. Andrews.

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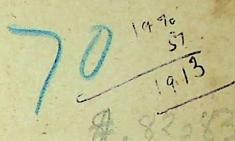
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Vedic Magazine

सर्वेषामेच दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu:

Vol. VII. PHALGUN & CHAITRA, 1970. Nos. 10 & 11.

Vaidika Dharma and Other Faiths.

(BRIEF STUDY IN RELIGION AND RELIGIONS.')
(BY PANDIT BHAGWAN DASS, M. A., OF BENARES.)

"SCIENTIFIC Religion"—a Religion of Science—a Science of Religion—a Science and a Religion in mutual friendship and support and co-operation, bound together in indissoluble bonds of logic and consistency, a reconciliation of head and heart, a holy and happy marriage of strong Reason and beauteous Emotion with multifarious and handsome progeny of noble actions—such is the despair of the present and, at most, a tantalising dream of the future, for the modern civilized mind.

Enormous labour has been expended by that mind on the study of 'Religion,' of 'Comparative Religion' and now, in the last few years, of 'the Psychology of Religion'—a Science of very recent birth. This is the natural order of progress in all departments of knowledge, first observation, then comparison, then examination and investigation into root-causes. As described in the old Nyaya works:

Bhashya, I, 1, 2). And in the study of the psychology of religion is the hope of the 'dream of the future' being realized by that 'modern civilised mind.' Truly admirable is the industry of that young, vigorous, enterprising, self-dependent mind along all the lines of knowledge. It despises the old. It will not take what is given to it. It must snatch—itself prefers to say 'conquer'—for itself. May it conquer the kingdom of heaven. may it achieve the Truth of Religion, the Spirit of Righteousness, very early—along these lines of psychology—lest, and before, the unchecked forces of over-energetic egoistic turbulence prevail and become able to hurl the nations and the races into devastating wars and fling humanity back into the long darkness of the barbarous ages.

A writer in the Hithert Journal; not very long ago. discussing the causes which were enfeebling, endangering and bringing decadence upon civilisation in the Westwhich enfeeblement and decadence he affirmed positivelywent on to say. "The remedies lie in the modern man'smore exact knowledge of the laws of Evolution and psychology." Prof. Bergson, the philosopher who is very much 'in fashion' at present in Europe, as President of the Psychical Research Society, in his presidential address, in May 1913, spoke regarding "the developments that would have followed if all our science for the last three centuries had been devoted to the study of the mind rather than of matter. If Kepler, Galileo, and Newton had been psychologists, the study of mind would have attained heights comparable only to the level on which astronomy and physics now stand. Biology would have advanced on vitalist lines; we should have had a therapeutics based on suggestien'; psychical research, instead of needing a society to advance it, would hold the place that physics now occupies, and, instead, we might have had a society for physical reseach." He went on to say, "But it was not design able that things should have thus developed. There would

have been wanting that scientific precision, the anxiety for proof, the habit of distinguishing that which is certain from that which is simply possible or probable. With the precision, the rigour, and the scruples which the physical sciences have produced in the investigation, and renouncing the bad metaphysics which embarrassed research, the science of mind would, he believed, attain results surpassing all our hopes." The Hindu reader who remembers the Yoga Darshana here, and remembers that it is veritably Practical or Applied Psychology the Art of Psychologywhereby different states of consciousness Jagrat, Swapra, Sushupti, etc.—now working on comparatively disconnected planes, in comparatively disconnected worlds, the waking world, the dream world, the slumber world, or Bhuh, Bhuyah, Swah, etc. can be linked up, and many physical and superphysical powers now latent in man can be develoved-such reader will realise the full practical bearing of Prof. Bergson's remarks; their practical bearing on the methods of education and research in West and East, which should naturally supplement each other and make up a perfect whole. What the East has dropped and lost, in the hurried and stormy march of time, of her possessions in the department of physical research, it may regain by its contact with the West. What the West has not yet found in the department of physical research, it may find at least clues to, and hints of, through its 'conquest' of the East, and develop and promulgate anew and more quickly for the benefit of the world. It does not matter in the least whether credit is or is not given for those hint; and clues, to the ancient works-so humanity profit, so physics and psychics, religion and science, meet and combine for the common good.

In the meanwhile what have Western scholars to say as to the nature and uses, if any, of Religion? The latest and most authoritative Dictionary of the English language—the Century—gives such definitions: "(1) Recognition of and allegiance in manner of life to some superhuman power or powers, to whom allegiance and service are regarded as

justly due. (2) The healthful development and right life of the spiritual nature, as contrasted with that of the mere intellectual and social powers. (3) Any system of faith in and worship of a divine Being or beings. (4) The rites or sérvices of religion; the practice of sacred rites and ceremonies." And the work quotes others of the more famous definitions. Thus J. Martineau: "By religion I understand the belief and worship of Supreme mind and will, directing the universe and holding moral relations with human life." And J. H. Newman: "By religion I mean the knowledge of God, of His will, and of our duties towards Him." And Mathew Arnold: "Religien s Ethics heightened, enkindled, lit up by feeling"; morality plus emotion. Latimer: "Pure Religion.....standeth....in righteousness, justice and well doing." "Religion is the communion between a worshipping subject and a worshipped object—the communion of a man with what he believes to be a God." (Faiths of the World).

The latest edition of the Encyclopedia Britannica—the quintessence of Omniscience upto date—gives prominence to two definitions; Tylor's: "Religion is the belief in spiritual beings"; and Frazer's: "Religion is a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life." And the writer of the article after duly pointing out the defects of these, puts forward his own suggestions that the missing and much hunted secret is to be found in a due dissection of the notion of "the Sacred," which he believes to run through all forms and views of religion. And he accordingly discusses that notion threadbare. The Sacred as (1) the forbidden, (2) the mysterious, (3) the secret, (4) the potent, (5) the animate, and (6) the ancient; then, the activity of the Sacred in its aspects of (1) fecundity, (2) ambiguity, (3) relativity, and (4) transmissibility; and, finally the methods of the exploitation of the Sacred, by (1) acquisition, (2) concentration, (3) induction, (4) renovation, (5) insulation and (6) direction-such are the subtitles of his CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

theme and the objects of his industrious labour—all most informing undoubtedly, but not satisfying to either head or heart.

The following extracts are taken from a useful book by Leuba on " The Psychological Origin and the Nature of Religion: "The students of religion have usually been content to describe it either in intellectual or in affective terms. 'This particular idea or belief' or 'this particular feeling or emotion 'is, they have said, 'the essence' or the 'vital element ' of Religion. So that most of the hundreds of definitions which have been proposed fall into two classes. We have, on the one hand, the definitions of Spencer, Max Muller, Romanes, Goblet d'Alviella and others, for whom Religion is 'the recognition of a mystry pressing for investigation,' or 'a department of thought,' or 'a belief in superhuman beings'; and, on the other, the formulas of Schleirmacher, the Ritschlian Theologians, Tiele, etc., who hold that religion is a 'feeling of absolute dependence upon God,' or that pure and reverential disposition or frame of mind we call piety.' According to Tiele, 'the essence of piety, and, therefore, of Religion, is adoration.' As these amazing discrepencies and contradictions.....arise primarily from a faulty psychology, a moment may profitably be devoted to an untechnical statement of the present teaching of that science upon the relation existing between the three acknowledged motes of consciousness-willing, feeling and thinking..... Every pulse of consciousness is psychically compounded of will, feeling and thoughtTo-day it has (therefore) become customary to admit that 'in Religion all sides of the personality participate. Will, feeling and intelligence are necessary and inseparable constituents of Religion.' Religion......is compounded of will, thought and feeling, bearing to each other the relation which belongs to them in every department of life. And it will, moreover, be clear that a purpose or an ideal, ie., something to be attained or maintained, must always be at the root of itReligion, then, is a particu-

lar kind of activity, a mode or type of behavior..... impossible to identify with a particular Emotion, or a par-in successive chapters, the three main types of behaviour, (1) mechanical, (2) coercitive or magical, and (3) anthropopathic or Religious; the origin of the ideas of ghosts, naturebeings and gods, out of (1) swoons, trances, etc., (2) hallucination, (3) spontaneous personifications, (4) the search for causes: the distinction between and the mutual relations of religion, magic and science, primitive religious emotion; and, finally, the nature and the function of religion, -- all very elaborate and, as in the other cases, full of straining to achieve minute analytical distinctions (on the Nyaya maxim अण्पावावावा ऽध्यवसायक: and all very informing, again. as said before, but not satisfying. The explanations require explanation. In the last chapter of his work, Leuba, after discussing (1) the passive and (2) the godless, religions (as he calls Buddhism and Comte's Positivism), and incidentally drawing a distinction between religion and philosophy, savs " we would therefore throw out of our definition any thing which did not include (1) a belief in a great and superior psychic power - whether personal or not, and (2) a dyramic relation-formal or organised or otherwise-between man and that Higher power, tending to the preservation, the increase and the ennobling of life......Active Religion miv properly be looked upon as that portion of the struggle for life, in which use is made of the Power we have roughly characterised as psychic and superhuman, and for which other objectives, 'spiritual,' 'divine,' for instance, are commonly used The conception of the Source of Psychic Energy, without the belief in which no Religion can exist, has undergone very interesting transformations in the course of historical development," as indicated by the words polytheism, monotheism, absolutism. "As belief in a God seems no longer possible min seeks an impersonal, efficient substitute, belief in which will not mean disloyalty to science. For man will have life, and have it abundantly, and he knows from experience that its sources are

not only in meat and drink, but also in 'spiritual faith.' It is this problem which the Comists, the Immanentists the Ethical culturists, and the mental Scientists are all trying to solve. Any solution will have the right to the name Religion that provides for the preservation and the perfectioning of life by means of faith in a superhuman psychic Power." These are the words with which Leuba concludes his book.

Before passing on to examine whether Vaidika Dharma fulfils these conditions, we shall refer to two other definitions-noting, incidentally, that as the definitions quoted by Leuba at the outset show either "(1) an intellectualistic or (2) "an affectivistic" bias, in his own words, so his own view shows (3) an 'activistic' one, as when he savs, "will without intelligence may be possible but intelligence without will is not "-though no doubt he marks a distinct advance in referring expressly to all three aspects of consciousness, as Pfleiderer and James also do. William James, the brilliant and yet most kindly natured and sympathetic philosopher, expresses his mind on the subject thus: "In broadest and most general terms possible, one might say that religious life consists in the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude of the soul. In the ordinary sense of the worl, however, no attitude is accounted religious unless it be grave and serious; the trifling, sneering attitude of a Voltaire must be thrown out if we would not strain the ordinary use of language. Moreover, there must be something solemn, serious and tender about any attitude which we denominate Religion. If glad it must grin or snigger; if sad, it must not scream or curse. The sallies of a Schopenhaur and a Nietzsche lack the purgatorial note which religious sadness gives forth. And finally we must exclude also the chilling reflections of Marcus Aurelius on the eternal reason, as well as the passionate outcry of Job."

To make one more reference to Western notions of Religion, J. B. Pratt, a living and most able worker in the same field, in America. defines Religion as man's "attitude towards the determiner of his destiny," and, distinguishing four varieties of this attitude, viz., the traditional. the rationalistic, the mystic, and the practical, recommends, for an ideal life, the due combination of all.

All these quotations and extracts help us to see how, gradually, the chaos of ideas about the nature of Religion, is taking shape in the West. Let us now pass on to examine what the finished shape is, or rather was, unfortunately, in and for the East

'Scientific Religion '-religion " which will not mean disloyalty to science "-is the ideal goal. But- Vaidika Dharma-hackneved phrase as it is, and either meaningless in many mouths to-day, unhappily, or, indeed, possessed of a very narrow and sectarian and ill-meaning-is it not the exact equivalent of Scientific Religion? Nay, is it not more and better? For scire refers more perhaps to sense, knowledge, while विद्, wissere, wit, refers more to intellectua, rational, thoughtful, knowledge which has absorbed, assimilated and systematised sense-knowledge. Also, the same root fag, which means 'to know,' to be aware of,' 'to be conscious of,' also means 'to exist,' indicating thereby at once the primal, basic, essential fact that to exist is to be the object of Consciousness, and that Universal Consciousness संवित is the fundamental Reality and the support of the whole universe-its only ultimate.

पिता श्वमस्य जगतः माता धाता पितामहः।
गातमर्त्ता प्रभुः सान्ती निश्रामः शर्गा सुहृत्।
प्रभवः प्रलयः स्थानं निश्रानं बीज मन्ययम।
उपदृष्टा शुमंताच भन्ता श्रोक्ता महेश्वरः।
परमात्मेति चाष्युक्ता देहे शिस्मन्पुरुषः परः॥ (Gita)

I am, i e, the Self is the Generator and Father of this moving world, its nourishing and fostering and measure-developing Mother, its fostering nurse and Supporter, its

विमानिताश्च तेजास्वनो मानेनादद्यन्त । तेषु तेषु च* कृत्येषु प्रासरन् परोपजापाः॥ दशकुमार चरित । पृ० २२६॥

(f). Bhatti refers to them in the following stanza:--

कुध्धाननुनयेः समयग् धनैर्लुब्धानुपार्जयेः । मानिनो मानयेः काले त्रस्तान् पौलस्त्य सान्त्वयेः॥

भंट्टि०। १६-२४॥

The term is twice again used by Vishakhadatta in this political signification; see Mudratakshasa 2—121, and 4—4. It is also met with in का॰ नी॰ सा॰ । 13—10, 13, 23; in हरविजय 14—17; in नीतिवाक्यामृतं, दृत in सुश्रुत and in म्रष्टांगसंग्रह सूत्रस्थान ॥

The adjective कृतक is put in to show that (q). Bhadradatta and his associates were malcontents in appearance only. All the copies except P have कृत्यकृत्यतामापादिनाः, instead of कृतककृत्यतामापादिताः in the text. But we see from the general bearing of the passage before us as also from the peculiar use of the term कृत्य in मुद्रा० रा० 12-121, 3-23, 81, and 4-4, that the author employs it not in the ordinary signification of a wished for object, but in the technical and restricted sense of a person angered, lured, frightened, or insulted into disaffer-In as much as the secret emissaries of Chánakya were not mal-contents at heart, but were wearing a cloak of d'saffection to help them in their political machinations, it is necessary to read कृतक before and to denote the feigned character

^{*} The reading of the Bombay editions is चारुत्येषु, which, it is needless to say, is palpably wrong.

of their disaffection. Bhadrabhatta and his companions were the early patrisans of Chandragupta. They were his सहाध्यायिनः and enjoyed the high distinction of being प्रधान प्रथा: in the state. They required not to be won over. They were heart and soul one with Chandragupta and Chanakya. So to say that to win them over, they had their wishes gratified under one pretext or another is gratuitous. The mislection is due to the elision of the syllable क. variant तपत्कृत्यतामापादिताः of P too is inadmissible, because it apparently turns feigned into real disaffection. Another instance to the point occurs in हु च । पु १४२; where वन्धनवृन्दानि is a blunder for वन्दिजन-वृन्दानि, arising out of the omission of ज and the unhappy alteration of the resulting रन्दिन to बन्धन. Mistakes of omission and transposition, originating in the carelessness of copyists get a perpetual lease of life, where the resultant misreading sounds more familiar to the ear than the original right reading, and withal seems easier to understand. In these cases, the gravity of the blunder is effectively screened from view by the deceptive plausibility of the corrupt reading. The insertion of a in the traditional reading is conjectural."

Thus it will be seen that the word कृत्य in 7—67 of Manu means a mal-content, but not कर्त्तच्य as held by मेधातिथि, कुछत्रक, राधवानन्द, and रामचन्द्र. सर्वज्ञनारायण and नन्दन have correctly interpreted the word.

The word विविक्त in 11—6 is translated as पुत्रकलत्राद्यव-सक्तेषु. It is wholly wrong. The meaning should be असक simply and not अवसक्त, which is not supported by any CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA lexicon nor by a derivative signification.

The whole verse (10—65) is wrongly translated. The natural and correct translation is thus given by Pt. Shiv Shankar Kavya Tirth:—

शूद्र स्त्रीमें ब्राह्मण से जो सन्तान हो, वह, यदि श्रेय अर्थात् धर्माचरण से युक्त हो तो वह नीच होने परभी सप्तम वर्ष के आरंभ से वह उच्च जाति को प्राप्त हो सकता है॥

युग नाम यहां वर्ष का है। अध्याप० (१०-४२) में युग शब्द आया है वहां भी युग का अर्थ वर्ष ही है ॥ देखो जातिनिर्णय पृ० २७१॥

- 1. The meaning of the word अप in 1-10 is not so good. It is equivalent to महत् of Sankhya as pointed out by Pt. Tulsi Ram Swami in the June No. of his Veda Prakasha.
- 2. In the foot-note, page 10, No. 10, Vol. I of Vedic Magazine, it is said:—आप् is derived from the root आफ to pervade, to be defused; we have, therefore, taken it to mean "diffused matter." That this, and not "water" is meant here, will be clear from the adjectival clauses दसं दधाना: "possessed of heat or energy,' जनयन्तीयंतं 'producing cosmos', गमें दधाना: 'holding the germ in its womb,' and जनयन्तीरिंग producing fire or igneous condition," (Rig Veda, M. 10, Suk. 121, M. 8, 7).
- 3. I't. Raja Ram Shastri says thus in his उपनिषदीं की शिचा पृ स्टः—

जब प्रकृति में इस जगत की रचना के लिये चोभ उत्पन्न होता है, तो एकदम यह स्थूल जगत उतपन्न नहीं होजाता, किंतु पहले एक सूचम सृष्टि बनती है, जिसको इस स्थूल जगत का कारण वा बीज कहते हैं। उस सूचम सृष्टि को अर्थ प्रन्थों में जल वा समुद्र के नाम से लिखा है॥

4. मनुस्मृति में आपः का पर्याय शब्द नाराः दिया है। भौर नार शब्द का अर्थ पद्मपुराश के उत्तर खंड दोसी कब्बीसव

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अध्याय में इस प्रकार है:—
नारा इत्यात्मनां संघा स्तेषां गतिरसौ पुमान् ।
त एव चायनं तस्य तस्मान्नारायणः स्मृतः ॥
नराज्जातानि तत्त्वानि नाराणीति विदुर्बुधाः ।
तान्येव चायनं तस्य तेन नारायणः स्मृतः ॥

Here we find नार=(1) जीवसंघ, (2) तस्व; Now नार is equivalent to आप:, therefore आप: is equivalent to जीव and तस्व: thus Kullukya is wrong in translating the word अप् as water only.



VEGETARIANISM versus FLESH-EATING.

"दतेद्द पृहमा सर्वाणि भूतानि समित्तनामि मित्रस्य चत्तुषा समित्ता महे." Yajur Veda.

"Look upon all with the eye of a Friend"

By "vegetarianism" we mean the theory and practise of solely living on vegetables, milk, cheese, etc.

I shall divide the subject in three parts:-

- (1) The Religious view of the subject;
- (2) The Scientific view of it; and
- (3) A few scientific and medical opinions in support of vegetarianism.

I shall take them one by one.

1. THE RELIGIOUS VIEW.

Now, there are three most important religions in the world:—(i) Vedic Dharma or Hinduism; (ii) Mohammadenism; and (iii) Christianity.

Let us consult each of these upon this point.

(i) Vedic Dharma and Vegetarianism.

The Vedic Dharma is based chiefly upon the Vedas which are the source of all "true knowledge" and are full of scientific truths.

Here are a few quotations from the Vedas:-

" यथा मांसं यथा सूरा यथाचा माधिदेवने। यथा पुंसो वृषरायत स्त्रियां निहन्यते मनः॥ (पवाते मधन्ये मनोधि वत्से निहन्यताम)"—

(Atharv. 6,7-70-1).

"Flesh-eating, drinking, gambling and adultory all destroy and mar the mental faculties of a man." *

^{*} Izhar-i-Haque, p. 13.

* "Yajur Veda XIII, 42. अश्वं..... मा हि॰्सी: Thou shalt not kill the horse. 43. गां मा हि॰्सी: Thou shalt not kill the cow. 44. आर्वे मा हि॰्सी: Thou shalt not kill the sheep or goat. 47. इमं मा हि॰्सीर्हि पादं पग्र: I hou shalt not kill the bipeds (birds). 48. मयुं पग्रं मेधमग्ने जुवस्व: O man, protect the gregarious deer. 49. इम॰्साहस्॰शतधारम... मा हि॰्सी: Thou shalt not kill milch and otherwise useful animals.

There are mantras too numerous to quote here; but I think those quoted already are sufficient; and they throw much light on the subject.

I shall wind up this part of the paper with the following extract from the teachings of the Great Sikh Guru Nának:—

"As clothes are made dirty by sand and dirt; so the minds of man are made impure by animal diet."

(ii) Mohammadenism and Vegetarianism.

There is an Indian Proverb-

Accordingly it is a great triumph of the cause of vegetarianism that at many places even the Koron and other Islamic books acknowledge the superiority of humane diet. For example:

"God does not want the flesh of your sacrifices, nor the blood of animals; but he wants your sanctity only." ‡

^{*} Vegetarianism, p. 1.

[†] Ramji-ka-Darshan, p. 11.

[†] Izhar-i-Haque, p. 14.

Traitors." Here are a few specimens :-

The word कृत्य in 7-67 is wrongly interpreted. Kallukya has not understood the sense of the verse, nor does he appear to have a clear conception of politics.

Mr. Keshavlal H. Dhruva, Head Master of the Government High School, Ahmedabad, has the following about the meaning of this word in his notes on Mudra l'akshasa Nátaka:—

- (a). The term कृत्य, in the language of politics, signifies a mal-content. He is called कृद्धकृत्य, लुड्धकृत्य, भीतकृत्य, or अवमानित कृत्य, according as the cause of his disaffection is anger, cupidity, fear, or indignity. The term is restricted in its application to these four types of mal-contents only. It should be distinguished from भेद्य, which includes these and many others; see का॰ नि॰ सार॰। 18 | 3 | 37 ||
- (b). Somadevasuri thus describes the Krityas:—
 स्वामिदोष स्वदोषाभ्यामुपहतवृक्तयः कृद्रलुष्य
 भीतावमानिताः कृत्याः।
- (c). Kamanduka refers to them under the general term भेदा; see काo नीo साo । 18-24-26.

 किञ्चित प्रयच्छन् भूयस्या, तृष्णाया परिलोभयन् ।
 भिन्द्या चतुर्विधान् भेद्यान्, प्रविश्योभयवेतनैः॥

 प्रलब्बस्वपणीं लुब्धो, मानी चाप्रयवमानितः ।

 कुद्धश्च कोपितोऽकस्मात, तथा भीतश्च भीषितः ॥

 यथाभिलिषतैः कामै भिन्दादेतां श्चतुर्विधान् ।

 परपत्ते स्वपत्ते च, यथावत् प्रशमं नयेत् ॥
- (d). The aphorism of कौटिल्य runs as follows:—
 कुद्धलुब्धभीतावमानिताः परेषां कृत्याः॥
- (e). Dandin thus speaks of the four Krityas:—
 दगडश्चायया प्राणीती भयकोधावजनयत्।
 कृशकुटुम्बेषुलोभः पदमधत्त।



THE

Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

" Of all gifts that of Divine knowledge is the highest and the noblest."--Manu.

Vol. II.

POSH, 1965.

No. 7.

KALLUKAYA BHATTA.

ALLUKYA Bhatta is the well-known translator of the Manu Smriti. His translation is regarded as authoritative by Pauranic Hindus and European Sanskritists. It is on his authority that the truthful character of the Hindus has been impugned in Euorope. We are, however, of opinion that his translation is tinctured with Puranic beliefs and that he has tried to read into the verses of Manu Smriti meanings which they could not be made to yield but by a violent and unnatural stretch of a perverted and distorted fancy and a tortuous straining of the sense. This a serious charge to bring against a recognised authority. In the following critical examination of his translation we hope to substantiate this charge and to show that the memory of the sage has been systematically vilified by ignoramuses and soialists because his commentator fathered upon him views which he detested and abhorred. cc-o. Gurukul Kangri University Facilisa idliewiot loidibed by Stathianison of Alranslators

THE VEDIC MAGAZINE

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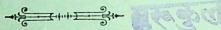
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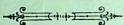
Vedic Magazine

AND

GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.



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opported and the Union Printing Works, and published by S. D. Nagratha, Lahore.

138—139. The Suchaka is he who has been appointed by the king to know of other's offences and after knowing them informs the king.

140—141. Destroyers of roads, slanderers, those who jump across one's walls, destroyers of water reservoirs and of houses.

142—143. Those who fill up the ditches, publishers of king's imperfections, trespassers into inner apartments, trespassers into bed-rooms, trespassers into store-rooms, trespassers into the kitchens, those who stand by dinners without appointment.

157—158. Those who come before the king with head covered (by a turban), those who are skilled in picking holes in the pockets of others, those who are addicted to gambling, drinking, etc., and those who try to see their noses, ears and eyes.

172—173. The complainant should be punished if he be insolent, vehement in speech and ferocious in dress, vain and rough, sit on the seat of the judges and is boast-

ful.
174. An Avedana or plaint is that which is said to the 20710以 如此 中間 Plaint Defined. king by the plaintiff.

175. The language in which it is said to the Pradvivaka should be very intelligible.

176—177. The Councillors having got that case should interrogate the plaintiff duly, should have more evidences (than presented by him) or curtail their number.

178. The king should have the depositions signed by the complainant and then seal it with his seal.

Judges to be Honest.

The king should by exemplary punishment deprive those judges and officers of their jurisdiction who without care. fully considering the cases pass sentences through fear, ed or passions.

74 7HPE FI 1 8th 5HFE 7 1858 HIR 3th Freship 7 Arif Freship 7 HIPE ARIS 182. The king should first discriminate the cases as When a plaint is not to their cognisability before (accepting them for trial).

183. The king should dismiss the plaintiff after his plaint has been duly framed and accepted.

184—188. The plaintiff should by royal order appoint truthful, honest, active and wellThe Defendedant Hajut. armed men to keep under detention the defendant (who refuses to make certain statements and ignores his complaint), until he is summoned for trial and examination.

189—190. The detentions as regards to certain places, times, foreign countries and activities—these are the four kinds of Asedha or detentions. The man, who is thus forbidden, must not go beyond them.

191—192. The man who goes beyond the limits of Asedha, in binding down the defendant by restraining his calls of nature or harsh words and treatment should be punished.

193—194. The man who violates the Asedha and the periods of Asedha *i. e.*, breaks the restrictions imposed upon his liberty should be punished. If doing otherwise, the man who imposes the Asedha should be punished.

195—196. The king should summon by warrant or by officers the man against whom warrants, to be issued people complain as having committed or threatened some wrong.

199—201. The king should not summon diseased people, children, old men, men in danger, men with many activities, those necessity of giving evidence. who fear the failure of works undertaken, those who are busy with the king's affairs and festi-

vities, drunk, mad, foolish and sick servants.

202—203. The young maids who have no relatives, high class ladies, women who have just delivered children and are in the lying-in-room, high-caste girls, women whose masters are not unknown.

204—205. Persons about to be married, the sickly persons about to undertake sacrifices, persons who are accused in other cases, persons doing work for the state.

206—207. Cowherds tending the cattle, agriculturists in the harvest seasons, artists and artisans at work, and soldiers in times of war.

208—209. Minors who are not yet masters of their affairs, messengers, persons engaged in charitable works, men in danger—these men are not to be bound down and not to be summoned as witnesses.

212—213. After knowing the circumstances of the case, the time, place, as well as the importance of the events, the king may summon the diseased (and others who have been mentioned above as not to be summoned) by conveyances in important cases.

214-215. The king should also summon in serious cases those who have retired to forests after knowing of

the complaints against them.

Lawyers and their Fees. the plaintiff and defendant who do not know the legal procedure or who are busy with other affairs, or who are not good speakers, who are foolish, mad and old and females, children and the diseased.

219. Friends also may be appointed to answer queries.

220—221, The king should accept cases even if they are brought forward by father, mother, friend, brother, and other relatives.

212—223. If some body has a thing done by some body appointed by him, the work done by the latter is known to be done by the former.

224. The lawyer's fee is one-sixteen of the interests in-

volved (i. e., the value defended or realised).

225. Or the fee is one-twentieth or one fortieth, or one-eightieth or one hundred and sixtieth portion, etc.

226. Fees to be small in proportion as the amount of lue or interest under trial increases.

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10月11年 16月11年 16月11日 227. If there be many men who are appointed as pleaders in combination they are to be paid according to someother way.

228. Only the man who knows the law and knows the Dharma should be appointed (as pleader).

229, The king should punish the pleader who receives fees otherwise.

230. The pleader is to be appointed not at the will of the king.

231. If the pleader acts otherwise through greed he deserves punishment.

When personal attendance of the accused is necessary.

taking forbidden food, abduction, harshness, forgery, sedition and robbery, there are to be no lawyers as representatives (of the defendants). The perpetrators are to answer personally.

242—243. The king should punish according to offence the man who does not respond to summons owing to the vanity of his men and money.

244—215. Having noticed that the defendant who has been brought by the messenger has other engagements the king should take suitable security for his appearance.

242—248. 'I shall pay what is not paid by this man, I shall present him before you (at certain dates), I shall make him present a pawn. You have no fear from him. I shall do what is not done by him. Such and such is his occupation (and means of living) He does not swear falsely.

249—251. The Pratibu प्रतिभू or security is to be taken from both parties. He is to be non-slothful, a good speaker, trusted by the people, renowned, wealthy, and capable of investigating cases.

273—274. After the Purvapaksa or plaint has been determined, corrected according to what is acceptable and what is not, and well discussed, the Uttarpaksha

defendant's version is to be written.

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285—286. By cross-questioning should be disclosed those facts which may have been suppressed by both parties in their statements through wickedness or ignorance.

The Four Divisions of a case are: first, the Purvapaksha or plaintiff's statement, secondly, the Uttar or reply of the defendant, thirdly, the Kriya or actions of the two parties in the conducting of the suit and lastly, the Nirnaya or decision and judgment.

The Order in which cases to be tried.

The Order in which cases of their arrival or of their importance, or of the gravity of injuries suffered and losses sustained, or of the castes.

Assessors.

Assessors.

Assessors.

The assessors after considering the defence should give their opinion with regard to the party on whom lies the burden of proof. He on whom lies the burden of proof should prove the point at issue with all the evidence at his command, documentary and otherwise. In a dispute between two the evidence of both cannot be true. The evidence of one must be false, if the other is right.

330—331. The king should record the evidences (Sadhanas) in the presence of both parties, should not receive them in their absence.

Prosecution Evidence to be met by the Defence.

The defects of the evidences have to be pointed out by the defendant.

332—333. The deeper meanings of the evidence are to be made clear by the councillors by referring to the Shastras at the proper time.

Perjury to be punished.

The producer of false evidence should be punished according to the offence.

336—337. The man who bears false evidence and the man who suppresses evidences are to receive double the punishment (of the producer).

Editorial Reflections.

THE ROUND TABLE ON THE ARYA SAMAJ.

ON the last issue of the Round Table—a Quarterly Review of the Politics of the British Empire—appears an article on the Arya Samaj, 'that most anti-Christian (?) of Hindu reforming sects.' The writer begins by referring to 'the curious statistics contained in the reports of the 1911 census,' notes the expansion of the Samaj drawing attention to the figures of the United Provinces (where the numbers have increased from 22,053 in 1891 to 65,282 and finally in 1911 to 131,154) and being afraid lest the significance of the progress of Aryaism be overlooked or misunderstood, he pointedly states that 'the Samaj by far the most interesting as well as the most successful of modern attempts to reform the Hindu religious and social system from inside*demands the most serious notice of all those who are interested in studying the trend of affairs in India of to-day. To excite the curiosity and to sustain the interest of his readers he refers to the organization of the Samaj-the most complete thing of its kind in India, the Sawadeshik Sabha with Mahatma Munshi Ram as its president, the provincial committees and the large donations announced on occasions such as the anniversary of the Kangri Gurukula.

under which the Samaj has progressed so well, the writer takes him a generation or two back in the history of India. He refers to Swamiji's awakening on Maha Shiva Ratri and his escape from the trammels of the world and says:—'The world in which the young enquirer emerged was in a ferment and that during the years that Dayanand was wandering and studying, the menacy

presented to the religion of their forefathers seemed real enough even to many orthodox Hindus. Western ideas imply Christian conceptions of life and Macaulay policy appeared to connote not merely the anglicising, but also the Christianising of their country.' The only effort made by Hinduism 'to breast the flood' had failed. 'The Brahmoism (of Ram Mohan Rai) as developed by his successors could be represented to be little better than an adaptation of Christianity.' 'Such very briefly' adds the writer, 'appears to have been the situation when Dayanand stepped into the arena. With his coming a new force appeared. He was not only a pious and earnest thinker: he was also an ardent patriot, and his whole mission is as eloquent of the one strain in his character as of the other. As a truly religious man he was appalled by the degradation of Popular Hinduism, its gross superstitions, its lifeless ritual and its barbarous customs; as an educated man he recognized the inevitability of the claims of Western learning; as a patriotic Hindu he contemplated with horror the possibility of denationalisation.'

'It is asserted that Dayanand found the remedy in his study of the ancient scriptures of his faith and the early records of his race. He therefore wanted men to remove the accretions and after additions to arrive at truth. Dayanand's call was 'Back to Vedas-to the only spring and unpolluted fountain-head of all knowledge and truth, the priceless legacy to India from the Arya Varta of golden days when all things were perfect and when by direct inspiration the All-wisdom made known the divine mind to the holy Rishis for the enlightenment of all nations in all time to come.' The writer adds that this position incidently involved the the Vedas enshrined the discoveries assertion; that past and future of all science and research, and Deayand boldly made it. Here the writer has missed e truin, while is the reverse of what he states. Dayanand left his house in search of immortality and in that search he came across the learned men of various descriptions and studied innumerable books, till he saw Rishi Virjanand and studied the Vedas—the eternal source of all that is good and glorious in man. His Guru having taken him into this treasure house commissioned him to lead all men to it and share with them the treasures.

Having stated the position of Swami Dayanand, the writer describes the difficulties with which the path of a reformer in India is beset. 'The earnest reformer stands forth as an enemy of Society, and even whose conscience accepts his message shrink from seeing sacreligious hands laid on the foundations of their family and national life.' Dayanand—the new Luther—is shown as making headway by compromise. Now it is certain that if Dayanand hated anything, it is compromise. His life, his teachings and his writings clearly prove this. His scathing criticism of evil whether in Hinduism or Islam, in Christianity or Budhism, his clear and unvarnished statements about everything, his bold denunciations even in the presence of his professed enemies and finally his refusal to modify his principles so as to enable men like Sir Sayyad Ahmed and Keshab Chandra Sen to co-operate with him clearly show that Dayanand never was for compromise. The writer of the article under review feels this unconsciously and therefore, shortly after, he states: "It is unnecessary to suppose that he deliberately pandered to popular prejudice in order to secure adherents to an otherwise unpalatable creed." To explain his conflicting statements he speaks of Dayanand as 'a curious medley of astuteness and simplicity, of learning and ignorance, of enlightenment and prejudice.' It is reasserted that 'it was the compromise which made success possible for Dayanand-a man of curious limitations.' To support this theory of compromise he speaks of Swamiji as adding to the forme menacy

originally stated to be the only true non-human revelation—Brahmanas, Upanishads, &c., as authoritative expositions of the Veda and thus admitting a mass of ritual and metaphysical philosophy of greatly varying value; he refers to the Karmic theory as post-Vedic and as a theory incompatible with the conception of an All-merciful God; he asserts that Swamiji never broke with the four castes and simply swallowed the sanctity of the cow. He further gives an analysis of the Ten Principles and adds. "How far these propositions can be derived from the records of the primitive nature—worship embodied in the Vedas, will not bearenquiry." The statement involves very wide and important issues. We shall try to explain each proposition as far as the space at our command will permit.

It has already been shown that compromise was repugnant to Dayanand's spirit. What is represented as unconscious compromise is a deliberate step and it establishes a real harmony between the various principles of the Samaj. The statement that the Brahmans and the Upanishads were added later on is historically false. Swamiji's position has always been very clear on this point. He plainly writes:—

This position he held throughout his life. This is what his Guru bequeathed to him and for this he fought the great Shastrartha of Kashi.

The antagonism pointed out between the teachings of the Veda and latter writings regarding ritual can be true only ignature case of absurd and meaningless latter day anand has not involved the Samaj preached the scientific Karma Kanda

for which the very name of the Yajur Veda is a sufficient sanction.

The metaphysical philosophies are of varying value only to those who have not gone into the spirit of Swamiji's teaching. He holds up one philosophy and shows that the 'Upangas' are the organs of one and the same organism and as such are not contradictory. A philosophy of life is of the utmost importance for a religious system and its inclusion is justified.

Here is the sanction of Veda for the Karma theory:
"Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us. Meet Yama,
meet the fathers, meet the merits of free or ordered
acts in highest heaven. Leave sin and evil, seek anew
the dwelling and bright will glory wear another body."

The theory is not incompatible with the conception of an All-Merciful and Just God. It is the only theory which scientifically explains the diversities and inequalities of the world.

The principles of the Samaj are based on the sanction of Veda. For instance, the 6th principle has been derived from such of the Vedic Mantras as impress upon our mind the necessity of developing body and soul and of improving our environment and society. Some of these Mantras occur in the daily prayer of the Aryans. Prayers are uttered for increase of bodily vigour and longevity, for the possession of a keen intellect and pure heart. At least six Mantras of Sandhia forcibly bring to our mind the necessity of working in harmony with neighbours. The burden of these is "May we leave him who happens to hate us to Thy judgment and may we make up with him through the instrumentality of Thypowers."

of one God is foreign to the teachings of Veda is an old and exploded idea. There is no Nature-veship in Veda. The so-called names of the element

represent the various phases of the Lord. Let us hear what the Rig Veda says:—

"Though one he is called by the learned by many names such as Agni, Yama, Matrishva.

Mighty in mind and power Vishvakarman, Maker, Disposer and most lofty Presence. Their offerings joy in rich juice where they value one, only one, beyond the seven Rishis. Father who made us, He who, as Disposer Knoweth all races and all things existing, even He alone, the Deities' name-giver. Him other beings seek for information."

That Swamiji practically broke with caste is proved by the fact that he himself admitted into the fold of Aryanism a born Mahomedan.

The sanctity of the cow was not swallowed but proved. The distinction between the utilitarian and the religious belongs to the West. With us whatever is useful for mankind is religious and what is religious cannot but be useful for humanity. The writer of the article should carefully peruse the Gokarnanidhi, otherwise known as the ocean of mercy—a book containing Swamiji's views on the subject.

as elsev his face against such horrors as temple and w preaches clean living generally, and has

elaborate theories on the safe-guarding of the young from demoralising influences.......He did much good work in connexion with the Kangra earth-quake, and in times of famine has both relieved sufferers and taken charge of a number of orphans.......In short, in matters of social service the Arya is to be found an active worker on the side of the angels,......In Educational matters the energy of the Samaj is especially worthy of record. 'In every town of importance,' says the Punjab Census Report, speaking of elementary education, the Arya Samaj has opened a school for boys. It possesses also a number of High Schools, and in the Dayanand Anglo-Vedic College at Lahore a college attached to the University..... Especially noteworthy also in the fact that in the two provinces together the Samaj, is credited with a female college and some eighty girls' schools.....

It would perhaps be interesting to hea at some length on the Gurukula: "Pupils conception at the age of seven or eight, after a solemn eda is ceremony, and their parents are under a provided is to withdraw them till the expiry of a sixt element.

course,..........Discipline is s but those who have had the best opportunity of seeing the inner life of the institution invariably speak of the atmosphere of mutual confidence and affection which pervades it.....

No one who has stood in the Gurukula playing fields, where they lie between the forests of the Siwalik hills and the Ganges, swept by the keen winds blowing off the Himalayan snows just visible in the north, with no human habitation in sight and no sound but the babble of the river or the calls of the jungle, can fair to praise the wisdom that chose such a delectable spot for the location of the school or doubts the benefit which such surroundings confer. A visit to the build ings leaves nothing but admiration for the internal arrangements......The Gurukula ways appeal to the Englishman. In the main they are ways of the public schools he knows and understands and he is prepared to believe that they must be efficacious in the east as in the west in building up of health character, manliness and esprit decorps. It is where the Gurukula differs from the public school that he find himself at sea. He is inclined to discover weakness the complete separation from home and womanly inf ences......He sees danger in the absolute control over the boys' development and outlook being in the sole hands of a clique of enthusiasts.....That the Gurukula is calculated to produce healthy, clean living, disciplined, patriotic and enthusiastic exponents of Aryaism is obvious. The question that arises is whether it will produce open-minded, loyal, practical and useful citizens of the British Empire."

The writer, a Westerner, is not able to sympathise with the Indian ideal of Education. If the complete separation from home influences was productive of good results in ancient India, it will be so even now. Swamiji as elsewhere, so here has placed before us the ancient ideal and we are striving to give it practical shape. The

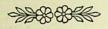
complete control of the on the over the pupil is necessary for the full development of the child. The master is the maker of the future man and he should not be interfered with in any way. The Arya Samajists are enthusiasts undoubtedly, but they are men of sound judgment and wide culture. Let the writer be assured that his fears are unfounded. It is a hope of the Arya Samajists produce good and useful citizens of the Empire and is hope has been well justified by the present products.

The remarks are applicable to every movement igious or otherwise. A possible perversion of a movent can be no argument against its continued existence. In case of the Arya Samaj there is no real danger whatsomer. The leaders are fully alive to their duty and they need hardly be reminded of it. As to the rapproachment between the Government and the Arya leaders perhaps none hails it so warmly as the Aryan public.

Now the views of the writer on the attitude of the Samaj to other creeds require consideration. Says the contributor to the Round Table: "And finally, if it is to be a really civilizing agency, it must reconsider its attitude to other creeds. No leader ever left a more embarassing legacy to his followers than did Dayanand in the chapters of invective contained in the Satyarath Prakash, his authoritative exposition of the new religion, which is now the Bible of the Samaj." The writer would not have referred to this but for the fact that a recent Samajic publication defends "Dayanand's attitude, "orge-

these remarks we answer that the statement that Dayanand has left an embarassing legacy is hard fair. In fact there is nothing embarassing in h writings. It may also be pointed out that the Satyarat Prakash is not the Bible of the Arya Samaj, but that for Arya Samajist it occupies the same position as the writin any other Rishi. In the recent publication referre to-The Arya Samaj and its Detractors Dayanand's attituehas indeed been justified. But it should be noted that nothing has been done to obscure present issues an hence the writing is perfectly honest. If the horse dead now, indeed we shall flay it not, but we shall sure claim that the flogging of Dayanand and others, w have been described as 'a number of modern obscure ass ants of Christianity' and amongst whom are men Charles Beard, Ingersoll, and Moccabe, has succeeded killing the horse.

The writer of his article in the penultimate sentence asks the question: "Will the Samaj eventually be swallowed by Hinduism, like so many previous attempts at reform before it, or will it succeed in freeing itself of its limitations and in welding the incoherent units of Hinduism—for better or worse—into a true Association of Aryas?" The reply is that the Samaj will succeed in welding in one coherent mass not only the Hindu community but the whole race. The Hindu community may possibly be moulded first.



The Gurukula Samachar.

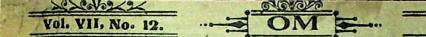


Motto I:—By the force of Brahmcharya alone have sages inquered death.—The Veda.

THE OPENING SESSION.

Tick at 6-30 A.M., the 24th September the Brahmacharis Vidyala and Mahavidyala sat in orderly ice under the spacious and neat yellow pandal in the school-college open Thus square. or the vacation. Mahatmaji was in the chair, airs to the right and left being occupied by the ors and the teaching staff. The ceremony was Mahatmaji in a few chosen words explainimpressive. ed to the Brahmacharis the object of vacations as regular periods of review of progress made. The making up of personal deficiencies in any subject and rest and recuperation. Thus at the beginning of this new session let those rejoice who have thought over their own progress have made up their deficiencies and have through wise rest recuperated their energies for the sustained effort of the new session. Let those who have not put the vacation to the best use take a new resolve to make the best of the opening term and thus come up with the rest. He then intimated to the Brahmacharis assembled that he had message to deliver unto them—a message from the Vicer

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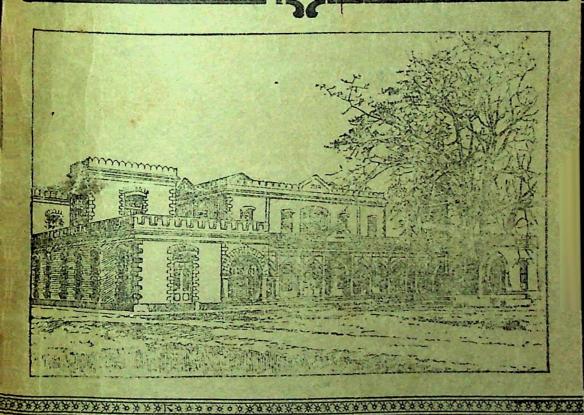
VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B.A., M.R.A.S.

JAISHTA, 1971.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested that only in the Vedic law and literature but in the regeneration of the country.—The Indian Spectator.

As a rule its articles afford interesting reading and its contributors are men who may

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Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."-Manu.

Vol. VII.

JAISHTH, 1971.

No. 12.

Maharana Kumbha.

I

(BY MR. HARBILAS SARDA, B.A., F.R.S.L., M.R.A.S.)

AHARANA Kumbhakaran or Kumbha, as he is popularly called, was one of the most famous of that renowned line of kings, who have since the dawn of history been one of the ruling families of India, and who, first as Rawals and then as Maharanas, have been ruling Mewar without a break for nearly fourteen centuries.

Maharana Kumbha ascended the throne of Mewarin Chitor in A.D. 1433 and ruled till 1468—a period of nearly 35 years, which is one of the most prosperous and important in the history of Mewar. His character and achievements are thus summed up in a sentence by the historian of Rajputana, the illustrious Colonel J. Tod. He says: "All that was wanting to augment her (Mewar's) resources against the storms which were collecting on the brows of Caucasus and the shores of Oxus and were destined to burst on the head of his grandson, Sanga, was effected by Kumbha: who with

Hamir's energy, Lakha's taste for arts and a genius comprehensive as either and more fortunate, succeeded in all his undertakings and once more raised the Crimson banner of Mewar upon the banks of the Caggar, the scene of Samarsi's defeat."

Kumbha was the eldest son of Rana Mokal by his Parmar Queen, Sobhagya Devi, † daughter of Raja Jaitmal Sánkla, and thus united in himself the fine qualities of these two of the royal races of India, the culture of the one, and the chivalry of the other.

Kumbha's father, Mokal, had been assassinated by his two uncles Chacha and Maira, the natural sons of Rana Khaitsi by a handsome girl of the carpenter class—a class still well-known for the physical beauty of their women. Chacha and Maira had risen to be captains in the army of the Mokal and thus excited the jealousy of some of the Chiefs of Mewar, who wishing to humiliate them had recourse to a trick which cost the Rana his life.

In A. D. 1432, Ahmad Shah, the King of Gujrat started on an expedition of conquest, and after exacting a nazrana from Dungerpur and plundering Delwara and Kelwara, entered the Rana's territory. Mokal, with his army, left Chitor to drive this foe out of Mewar. One day in A.D. 1433, while he was encamped at Madaria and was seated in a grove with his chiefs around him, he enquired the name of a particular tree. Hárá Maldeva, feigning ignorance, whispered to him to ask either of the brothers. Not perceiving the insinuation involved in the question, Mokal artlessly asked. "Kakaji (uncle) what tree is this?" The question reminded them" of their mother's origin and was They vowed vengeance. taken to be an insult. evening when the Maharana was encamped at Bagor the two brothers winning over Mahpa Panwar and some other minor chiefs and collecting a small force, made a surprise

^{*} Tod's Annals and Antiquities of Rajasthan, Vol. I, p. 287.

† As a girl she was called Maya Kanwar.

attack on the Rana's tent at night. The Maharana, Rani Hadiji and the gate-keeper Malesi, brother of Shalji, nobly defended themselves but were killed, not, however, till they had slain 19 of the conspirators, and wounded Chacha and Mahpa. The traitors went to Chitor, openly carried away their families and took up their residence in the hills of Pai Kotri, throwing themselves in the stronghold of Ratakote which they fortified.

When the news of this tragedy reached Rao Ran Mal of Mandor, the brother of Mokal's mother, Hans Bai, this valiant Rathor king, remembering the debt of gratitude he owed to Mokal with whose help he had recovered the throne of Marwar-his rightful inheritance usurped by his younger brother Satta in 1409 A. D. on the death of his father Chonda,—threw off the turban be was wearing, tied a phenta (a piece of cloth generally worn when in mourning) and swore that he would put the turban on his head only when he had revenged Mokal by slaying his murderers. Leaving Mandor he came to Chitor and as the Rana was young, he placed in proper order the administration of the State thus violently disturbed. He then started with 500 horsemen towards the Pai hills to punish the traitors. He made several attempts to reach the fortress, but so steep was the hill and rugged the path that led up to the fort that Ran Mal failed to achieve his object.

During the reign of Mokal, when Ran Mal lived at Chitor he had killed a Bhil Zamindar of a village situated at the foot of the Pai hill and his sons with other Bhils were now actively assisting Chacha and Maira against Ran Mal. Finding that without the assistance of the Bhils he could not reach the fort, Ran Mal went unattended to the house of the Bhil he had murdered. His widow was in the house and the sons had gone out. Seeing Ran Mal, the Bhil woman said: "Brave man, you did us great wrong, but you have come to our house, we cannot do anything to you now." Hearing the approach of her sons, the Bhil lady asked Ran Mal to go inside the house and had his horse tied

at the back of it. Her five sons now arrived at the door. She asked them what they would do to Ran Mal if he should come to their house. The young men said, " Mother if he comes to our house, we will say nothing to him." The lady praised her sons' noble sentiments and called Ran Mal to come out. Ran Mal made the Bhil lady his adoptive sister and addressed the youngmen as brothers. The lady said their services were now at his disposal. Ran Mal told them that he had gone there to ask for their help in killing Chacha and Maira. The Bhils promised to abstain from rendering any assistance to Chacha and Maira, and to assist Ran Mal in achieving his object. Ran Mal returned to his camp and started next day with 500 Ghelots and Rahtors to. take the fort. On arriving at the foot of the hill, the Bhils advised Ran Mal to wait a few days as the bypath leading to the fort had been blocked by a lioness who had lately given birth to a cub. Ran Mal said he did not mind that and went on. They commenced the ascent of the hill where the parapet was yet low: the path was steep and rugged and in the darkness of the night each grasped his neighbour's skirt for security. On reaching the ledge of the rock, the glowing eyeballs of the lioness flashed upon them as she came roaring towards the party. Ran Mal ordered his son Admal to dispose of the beast. He advanced and buried his poniard in her breast. This omen was superb. They soon reached the summit. Some had ascended the parapet, others were scrambling over when the minstrel, slipping fell and his drum which was to have accompanied his voice in celebrating the conquest, awoke by its crash the daughter of Chacha. Her father quieted her fears by saying it was the thunder and rain of bhadon: to fear God only and go to sleep, for their enemies were safe at Kelwa, At this moment the avengers of Mokal rushed in. Chacha and Maira had no time to avoid their fate. Chacha was cleft in two by Chauhan Suja, while the Kahtor prince laid Maira at his feet. Ran Mal went to the quarters occupied by Mahpa Panwar and called him to come out and meet his fate. At the very first call, Mahpa, unable to face his foe, put on female garments and thus disguised, left the house unmolested. In answer to a second call, a Dom woman shouted from inside that the Thakur had put on her clothes and left and that she was sitting naked inside. On this, Ran Mal returned and joined his companions. Though Chacha and Maira met the fate they richly deserved, Chacha's son Ekka escaped and he and Mahpa made straight for the Court of Mandu where they found shelter.

The assassins had captured a number of young girls of Mewar and kept them in the fort. Ran Mal brought them now to Delwarra and expressed a wish to give them away to his Rahtor followers. The Maharana's uncle, Raghavadeva the brother of Chonda, did not like this proposal and removed the maids to his own camp. This added fire to the fuel of enmity already existing between Raghavadeva and Ran Mal. Ran Mal preferring the fertile plateau of Mewar to the arid deserts of Marwar took up his residence at Chitor, surrounded himself and the Maharana with Rahtors and took up the administration in his own hands. Raghavadeva, who had been left by his elder brother Chonda on his departure from Chitor during the reign of the late Maharana Mokal to watch over the safety of the Maharana who was a minor, had the same duty to perform now that Rana Kumbha, Mokal's son, was a minor. Raghavadeva did not approve of the proceedings at the Court, which was now dominated by Rahtors and not willing to do anything which might be unpalatable to the Dowager Maharani; he silently watched the progress of events. But his existence was a menace to the power of Ran Mal and an obstacle to the success of his contemplated designs. Ran Mal, therefore, resolved to remove him. He sent him a dress of honour which included an angralcha the sleeves of which were sewn at the ends. As he was putting it on, his arms became entangled in the sleeves and he was assassinated by two of Ran Mal's men who stabbed him with their daggers. Raghavadeva had been beloved throughout Mewar for his high character, courage, manly beauty and patriotism, and this murder roused great indignation against the Rahtors 926 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

and obtained for the victim, divine honours and a place amongst the Pitridevas of Mewar.

As one of the assassins of Mokal, Mahpa Panwar, was sheltered by the Sultan of Mandu a demand for his person was made by the Maharana, but Mahmud, the Sultan of Mandu, refused to surrender the refugee. The Maharana prepared for hostilities and advanced to attack Mandu. Sultan Mahmud Khilji who after assasssinating the grandson of Dilawar Khan Ghori, the first independent Sultan of Mandu, had ascended the throne of Mandu in 1435 and had raised the kingdom of Malwa to the greatest strength it ever reached, advanced with a powerful army to meet Kumbha.

Chonda, the elder brother of Rana Mokal who had resigned the throne of Mewar in favour of Mokal in circumstances which have made his name illustrious in the history of India had taken up his residence in the Court of Mandu where the Sultan, Dilawar Khan Ghori had given him a suitable Jagir for his maintenance. The Sultan now asked Chonda to lead the Mandu army against Ran Mal and take revenge for the murder of Raghavadeva. The patriotic Chonda replied that he would gladly have led the army against Ran Mal's Rahtors but that it was against his dharma to take up arms against the army of the Maharana. Saying this, he retired to his Jagir.

The Maharana's army is said to have consisted of a hundred thousand horsemen and 1400 elephants. The two armies met in A. D. 1440 between Chitor and Mandsaur and after a severe engagement, the Sultan's army was utterly routed. The Sultan fled and shut himself up in his fort of Mandu. The Rana's army followed up the victory and laid siege to Mandu. Mahpa, fearing that the fort would fall, fled in disguise. The Sultan, however, came out of the fort and attacked the Mewar army, but was captured by Ran Mal, his army fleeing in all directions. The Maharana returned to Chitor bringing the Sultan captive with him.

To commemorate this great victory, the Maharana built the great Jaya Stambha—the Tower of Victory—in the fort-

ress of Chitor, which still adorns that far famed fortress—"this ringlet on the brow of Chitor which makes her look down upon Meru with derision." But before this Tower of Victory was completed the Rana had to face and vanquish a combination of the two most powerful kingdoms in India at the time, those of Gujrat and Malwa, which glorious event is inscribed on the celebrated Tower.

Mahmud Khilji remained a prisoner in Chitor for a period of 6 months, after which he was liberated without ransom, by the magnanimity of the Maharana.* He was however deprived of his royal crown and the jewels on his person, as a mark of his subjugation. These trophies of conquest were many years later presented to King Baber by the Queen of Sanga, after Sanga's death. "So far from showing any generosity thus shown him" says the most recent historian of Mewar, "he (the Sultan) spent the rest of his life in vain attempts at revenging himself on his conqueror, for which purpose he entered into an offensive alliance with his former foe, the Sultan of Gujrat."

This signal defeat of the King of Malwa left for the next ten years Kumbha's supremacy unchallenged on this side of his dominions. This time was very usefully employed by the Maharana in erecting several forts and generally strengthening the defences of his country. Before, however, we proceed to describe them, we must follow the development of the political situation in Mewar itself.

Soon after the crushing defeat and confinement of the King of Malwa in Chitor, Mahpa Panwar and Ekka, the son of Chacha, threw themselves at the feet of the Maharana and sued for mercy. The Maharana, with his usual magnanimity pardoned them and took them in his service. Kumbha was still young and the success which Rao Ran Mal as guardian of the Maharana had achieved in killing the assassins of Mokal, and in crushing the power and capturing the person of the King of Malwa had raised the influence and

Tod's Annals and Antiquities of Rajasthan, Vol. I, p. 287. Also the Gazetteer of Udaipur, 1908, p. 17.

power of the Rao to a pinnacle whence he exercised undisputed sway in Mewar. Rahtors were to be seen everywhere in the kingdom and all positions of confidence and trust as well as of political and military importance were bestowed on them. This began to excite the apprehensions of the nobles and Sardars of Mewar. One day Mahpa plainly told the Maharana that the Rahtors were aiming at the throne of Mewar; but the Maharana, aware of his enmity with Rao Ran Mal, gave no heed to this warning. Ekka, Chacha's son, a few days later, while shampooing the Maharana who was asleep, began to weep. His tears falling hot on the feet of the Maharana woke him, and on his enquiring of the cause of his distress, he repeated the tale Mahpa had told.

The Maharana now began to be a little suspicious of Ran Mal. The young Maharana's dhaya (nurse) became fearful of the future, and bursting with indignation at the conduct of the Rahtors, demanded of the Rana's grandmother, "if her kin was to defraud her own grand child of his inheritance."

(To be Continued).

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Festivals in Ancient India.

II.

SUST MERCHANICS WITH THE REAL PROPERTY OF THE SUSTAINANT OF THE SU

(By Professor Benoy Kumar Sarkar, M.A.)
HIS SECOND FESTIVAL.

He witnessed a grand festival at Prayaga (Allahabad).

It was a festival of charity, started by Emperor Sri Harsa Deva. Hence it is a very ancient one. Upon the celebration of the Kanya Kurja festival, the Emperor went to Prayaga and performed this quinquennial one. Every year of its celebration, it was preceded by the calling of a huge assembly like that of Kanouj. The Chinese pilgrim Hiu-en-Tsang was present at the sixth celebration of this festival which took place in 644 A. D.

This great festival was held upon the vast field lying in the centre of the ground near the confluence of the Ganges and the Jumna at Allahabad. "This wide field of festivities was, as it were, a field of delight, it was enclosed on all sides by a beautiful fence of rose trees always sparkling with lovely blossoms and flowers in abundance. Inside this enclosure were beautifully furnished houses filled with gold and silver, silk clothes and other precious articles of igift. There were erected in front of these store-houses and in rows one hundred houses each commodious enough

The Religious Sects of India, Intro pp. 283, 84.

[&]quot;Buddhist kings practised the virtue of charity without a grudge. . . . Every Viksu or Buddhist ascetic had twice to confess his own sins in the month—on the full-moon and on the new-moon day. Gradually this practice was introduced among the house-holders also, but it was not always convenient to observe. Accordingly King Ashoka started a great festival for the atonement of sins. At first it was ordained both to confess one's own sins and to practise the virtue of charity on this occasion. Subsequently, however, the first clause was omitted in the case of house-holders. This festival of charity was a quinquennial one. It was once observed in Prayaga in the 7th century A. D. when Hiu-en-Tsang the Chinese pilgrim witnessed it."

for the sitting down to dinner of one hundred persons at the same time. In compliance with the requisition of Sitaditya.* "all the tributary princes assembed at this congregation. and innumerable were the orphans and the diseased, the poor and the needy that also gathered together here. Besides innumerable Brahmanas of Northern India and a very large number of ascetics and hermits were also very respectfully invited. From the religious ceremonies that were observed on this occasion, it is reasonably inferred that the organizers were at great pains to bring about an unprecedented religious unification. The festivities, the gifts and the worships extended over 75 days. On the first day a cottage made of leaves was erected on the bank of the river and inside it was installed an image of Buddha. As soon as this was done, untold rich clothes and valuable ornaments were distributed. On the second day an image of the Sun and on the third an image of Siva were also installed; but the quantity of gifts came down to one half. On the fourth day, to the great delight of ten-thousand Buddhist Cramanas, vast riches were distributed to them. Each of them was the recipient of precious food, drink, flowers and perfumes in plenty, and over and above these, one hundred gold coins, one pearl and one rich wrapper for the body. The next twenty days were devoted to the reception of Brahmanas. The next ten days were distributed riches and other things to the Jainas and the people of other creeds. Then after the Viksus coming from far-off places were gratified with gifts for the same period, the orphan and the helpless, the diseased and the poor received various helps for full one month." †

In the course of this festival Sri Harsa Deva offered worship to Siva, the Sun, the Buddhas and the tutelary deities of the ten directions. Homage to the tutelary It does not seem unreasonable to suppose that the tributary princes of the

deities of the ten quarters of the globe.

The Religious Sects of India, p. 284.

[†] The Caste History of Benga I, Vaishya Kanda, part 1, page 173. Another name of this festival is "Mahamoksha parishad."

whole empire also celebrated similar Buddhist festivities in their own territories and there they played the part of the giver (i. e. gave away money, clothes, &c.,) like Sri Harsa-Deva. This is as much as to-say that in this age of religious unification, in every tributary territory also homage was rendered alike to the Sun, Siva and the Baddhas. Now also, as in the time of Fa Hieu, provision was made, in connection with Buddhist festivities, for entertaining the people with dance and music.

The provisions that are met with in the present day Gambhira for confessing one's own sin Development of the before Mahadeva and for worshipping Gambhira. Siva and theother gods with the tutelary deities of the ten quarters of the globe, seem to be but relics of this Buddhist festival. In Buddhist festivities of this nature, in the time of Ramai Pandit, four Pandits with their respective 'gates' (devotees) of a fixd number (Ramai had 16) had to attend them; and the hero or the principal organizer of the Dharmapuja was made to play the role of Danapati (master of charities) like Sri Harsa Deva and provision was made for distributing in gifts a large amount of money. The ceremony of "muktamangula" (the auspicious pearl) that was observed in this connection in the time of Ramai Pandit is a clear proof that at this time also pearl was given away just as Sri Harsa Deva gave away gold and pearl to Buddhist mendicants. Like Sri Harsa's installation and worship of the images of three gods on three successive days, the Gajana festivities also extend over three days, and the feeding ceremony of the latter performed on the last day under the name of 'Sivajajna' is also a poor re-

From the above accounts of the two Chinese pilgrims it is clear that the present Gambhira has for its materials, largely drawn upon the great festivals held by Sri Harsa and the other Buddhist Kings.

presentation of the sumptuous feast that he provided on the

occasion of his festival.

In the course of his travels in the eastern part of the country, Hiu-en-Tsang visited Pundra Hiu-en-Tsang's travel in and account of Pundra-Vardhana, the capital of the Pundra territory. He says, in his time the Vardhana. beauty of this city was matchless.

Sangharamas and three hundred Twenty Buddhist Buddhist preachers lived here. In the Southern part of Ganda Mandala (circle), adjacent to this territory, King Casanka was at this time celebrating festivals both of the Saiva and the Saura creed.

The movement of religious unification was at work also in Pundra-Ganda. Since, although Casanka was a Saiva, there was in his kingdom (Buddhist) Sangharama, named 'Raktavitti.' This fact, again, inclines us to hold that this King paid his homage to Emperor Sri Harsa.

SECTION 3.

Tantrikism as the common foster-parent of Neo-Buddhism and Neo-Hinduism.

It is the Buddhists of the Mahayana branch that may besaid to be Tantrika Buddhists. In The Mahayana creed is course of time a branch shot out from itself based on Tantrikthis sect under the name of 'Guhya ism. Dharma ' (occult religion) and later on

another branch under the name of 'Muntrayana.' From this last also in course of time there sprang again first the divisions of Kalachakra, and then that of Vajrayana.

In the course of his visit to this country, Hiu-en-Tsang found the predominance of Tantrikism in Buddhism. For a long while before this the Hirayana and the Mahayana sects had been quarreling with each other. The Cravanas of the first party in veighed against the second and denounced it clearly as having brought about the ruin of pure and real Buddhism. Be it said here to the credit of the Madhy-

^{*} Hiu en-Tsang visited this country during the reign of Shri Harsa Deva. The latter held in esteem and reverence the Buddh ist preceptor Maitrayaya Divakara mitra.

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anika sect that it was its efforts that first produced the beautiful result of religious unification in the country. It must again be said in fairness that it was also this sect that indirectly helped in the downfall of Buddhism. For the Kalachakra and the Vajrayana sect that sprang from it, brought down between them, the Buddhism of Buddha to such an extent that it ultimately lost itself in a Tantrikism abounding in barbarous forms and observances. The com-

The theory of the void and creation seconding to the Mahayanas.

piler of Sarva Darccana (all philosophical system) has assigned Cunyavada (the theory of the void) as the kernel of the Madhyanika religion. The

Mahayanists, however, have drawn a grand and complex picture of the creation of the Universe by fancying a MahauCunya (great void) beyond and above the Cunya, and again many other things beyond it.'

The Cravaanas of the Mahayana sect have discussed the theory of creation after the manner of the Hindu Pauranikas. They have replaced the formless Maheswara—of the form of the void—by Adi Buddha and with his help have thrown open the door to the realm of creation. That is, they have traced this visible universe from this Adi Buddha, 'the absolute void.'

Even though Buddhism wasfounded by the Sakya Sinha

Budha of historic times, yet Buddhist preceptors have taken pains to establish the antiquity of their religious

view by tracing it through many Buddhas like Brahma, Visnu, Maheswara and the other

Hindu Pauranika gods, to the 'all void' the state that existed before the universe sprung into being. Nay, not content with this, they have even fancied Saktis (personified energies and wives) to these Buddhas and have thus made their religious system a complex one. And to make it more complex, they have ascribed the name of Bodhi Sattva* to

^{*} The being that acquires Bodhi (i.e., the knowledge that confers the state of Buddha) is so called.

those ascetics who have, by virtue of their meditation and devotion, become entitled to the attainment of the real state of Buddha. Thus we have got three guides there—the Buddhas, the Buddha Saktis and the Bodhisattyas—which have given diversity to the Buddhist Tantrikism.

We give below a list of the several (5) Buddhas, Baddha Saktis and the Bodhisattvas;

Buddha. Buddha Sakti. Bodhisattva.

(1) Vairochana ... Vajravateswari ... Samantrabhada.

(2) Aksobhya ... Lochani ... Vajrapani.

(3) Ratna Sambhava ... Manusa ... Ratnapani.

(4) Amilabha ... Pandara ... Padmapani.

(5) Amogha Siddha ... Tara ... Viswapani.

According to Buddhism men can gradually rise, by

virtue of their spiritual culture and efforts, to the attainment of the state of gods. Men who have thus attained the state of Buddha are said to be "Human Buddhas," and the names of seven such Buddhas are found on record. These are—Vipacya, Sikhi, Viswabha, Kukuchhanda, Kanakamuni, Kasyapa and Sakyamuni.

Thus the Buddhist pantheon was growing in extent with the addition of Budha, Buddhasaktis and Bodhisatt-vas. After the manner of the Pauranika Hindus who had managed to raise the number of the Vedic gods from thirty-three to as many crores, the Buddhist gods also were multiplied, considerably. The imitation did not stop there. Like Hindu gods the Buddhist ones also had their images made and installed.

A Buddhist god, named Avalokiteswara, was held in special esteem among the Buddhists of the Mahayana sect. It is questionable if Buddha himself ever received the same amount of homage at their hands. Fa Hien as well as Hiu-en-Tsang saw many an image of this Avalokiteswara. This god with two

According to the Hinayanists Sakyamuni is an ordinary being—he is a Human Buddha.'

others named Prajna-paramita and Manjusri, exercised undisputed sway from Muttra and central India to Pundra-Vardhana.* Even Emperor Sri Harsa Deva himself is known to have offered prayers to Bodhisattva Avalokiteswara. From the account of Hiu-en-Tsang we learn that a large number of the images of this god were standing about the celebrated Bodhi tree of Gaya † The Budhists of Pundra Vardhana remembered this god and offered prayers to him and begged his grace while taking their seats, sitting down to dinner or going to bed. ‡ Nalanda also abounded with images of this god. Inside the Vihara here, exactly in the centre, was an image of his, of short stature, tholding a lotus flower in full bloom in his hand and aloft on his head, and enshrouded by his hair, the figure of Amilabha Buddha. People in general held this idol in great esteem and reverence.

The location of Amilabha Buddha on the head of the image of Avalokiteswara reminds the Hindus of and makes them hold it to be the figure of Cankara (Siva) holding on his head the goddese Ganga.

In Sadhana-Wala-Tantra Khasar-Khasarpana Avaloki- para-Lokeswara has been described as tecwara.

"Having an effulgant body like crores of moons, with long matted hair on his head, on which like the crown, is created Amilabha. § He is decorated with all sorts of ornaments and is lying down on a sofa placed above the moon which is in its turn placed on a lotus representing the uni-

^{*} Beal's Si-yu-ki, Vol. II, p. 113.

[†] Beal's Si-y-ki, Volu. II, p. 119.

^{† &}quot;At Paundra-Vardhana, nothing is hid from its divine desirement; its spiritual perception is most accurate; men far and near consult (this being) with fasting and prayers"—Beal's Si-yu-ki, Vol. II, p. 195 and p. 224.

^{§ &}quot;In the exact middle of the Vihara is a figure of Karatyutsai Budhisattva. Although it is of small size, yet its spiritual appearance is of an affecting character. In its hand, it holds a lotus flowers; on its head is a figure of Buddh.

Beal's Si-yu-ki. Vol. II, p. 138.

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verse. He has a smiling face and is twice eight years old. His right hand is in the posture of pronouncing benediction and in the left he is holding a lotus with the stalk. He is jovial with the use of nectar streaming down from his palms. Below him is the glorious Potalaka, who dwells in the Achalodara, whose face is turned upwards, who has a large belly and is very lean, whose complexion is very white, who has an elongated face, whose eyes are genial with kindness, who is intoxicated with the passion of love but is very calm and who is decorated with various ornaments. Behind him is Jara and on his right hand side is Sudhana Kumara. Here Jara is Syama (of dark complexion), holding a lotus with the stalk in her left hand and displaying the palm of her right adorned with various ornaments and bending down, as it were, under the weight of a pair of breasts revealing her blooming youth. Sudhana Kumara, again, is standing with folded hands. His complexion is like that of gold. He is of the form of Kumara (Kartikeya, the god of war) and adorned with all sorts of ornaments and holding a book under his left arm-pit. On the west is Bhukuti and on the north Hayagriva. Here Bhukuti is represented as having four hands and three eyes, of golden complexion and with matted hair on her head. She is holding a tridandi (it should properly be tridanda, three staves, representing the control of thought, speech and action, the - person who carries these staves being called tridandi) and a Kamandalu (water-pot, such as the Sanayasis carry) in her left hand and in her right is carrying a rosary of beads showing the attitude of prayer. Hayagriva is crimson-coloured and of short stature. He has a long belly, the bright up turned hair of his head is reddish brown, and a snake is representing his sacred thread. The complexion of his beard is more reddish brown. He has a familiar (?) face. He has three eyes and all of them are red and circular and his eye-brows are contracted as if in a frown. He is clothed in a tiger's skin and holds a club as weapon (in his left hand), the right hand being set in the attitude] of prayer. All these are standing ready and prompt to follow up the slightest hints through the eyes of their master.

From the above we learn Lokeswara is as effulgent as a crore of moons; and amidst the locks of matted hair on his head is seated the image of Amilabha. (Avalokiteswara)

he is seated in the particular posture known as Padmasana (in which the statues of Buddha are invariably represented) and is about sixteen years old. Close by him Sudhana Kumara is standing with folded hands. He has a golden complexion and a large belly. On the right-hand side is the goddess Tara in the full bloom of youth. She is crimson coloured and is holding a blue lotus in her left hand. On the west in the standing posture is Bhakuti of three eyes and four hands and with a profusion of matted hair on his head. He is holding a tridanda and a kamandalu in his hands. And crimson-coloured Hayagriva of a long belly and three eyes, clad in a tiger's skin and wearing a snake as his sacred thread is standing on the north.

From these descriptions we get a glimpse into the Tantrika pantheon of Buddhism. Tara,

The Arya Avalokiteswara and the Khasarpaua
Loke swara.

Bhakuti, Hayagriva and the like seem to be the courtiers of Avalokiteswara.

In the treatise known as Sadharamala

Tantra detailed accounts are to be found of the Arya Avalokeswara and the Khasarpana Lokeswara. These are but two names of one and the same deity.* The Mahayana sect used to worship all these gods.

In some places images of this beautiful Lokeswara god are found with four hands and

The form in Loke-three eyes.

swara Buddha is contem-

three eyes. He has matted hair on his head from amidst which a moon shines. Snakes form the

Avalokiteshwara.'

S. C. Das " Indian Pandits in the Land of Snow."

ornaments on his person. In two of his hands he holds a rosary and a Kamandalu and the other two are rised by way of cheering up and granting boons. He is seated in the particular posture known as Padmasana under the Bodhi tree.*

This form of Lokeswara, it must be said, is a distinct copy of the Hindu god Mahadeva. The Tantrika Buddhist installed such images of Lokeswara, offered worship to him and held festivities in his honour.

In Buddhist temples is to be found the image of Manjustri on the right-hand side of the Manjusi idol of Avalokiteswara. We quote below the description that is given of him in Sadhanamala Jantra.

"One's own self (identical with the god on whom it is concentrated. In this case Manjusri)

The form in which is to be contemplated as of yellow completed. In this case Manjusri)

is to be contemplated as of yellow complexion, performing the Vyakhyana mudra (a sign made by intertwining

the fingers of both the hands in religious worship) and adorned with jewels. He wears a crown set with gems and is holding a lotus in his left hand. He is seated on a throne with the image of Aksobhya placed on the crown of his head. On his right hand is standing with folded hands Sudhana Kumara, sprung from the Vija (a mystic syllable representing a deity and symbolising his powers) of Hum, resplendent with various ornaments wearing a jewelled crown and holding under his arm-pit a book dealing with all religions. On the left is Jamari of dark complexion, sprung from the Vija of Hum, of disfigured face and upturned and tawny coloured hair, holding a club in his hand and bedecked with jewels. On his south and north

^{*} Quoted from 'Vaishwakarma's.

Cilpa-Shastra (the science of engineering by Vishwakarma the Engineer-god) in M. SS. form; p. 28 of the compilation by the Vishwakosha.

Press-A. S. of Majurabhanja, Vol. I., p. lxxxiv, f. m.

are standing Chandraprabha and Suryaprabha respectively. In the east is Vairochana, in the west Ratnasambhava, in the north Amitabha and in the South Amoghasiddha. In the South-East and the three other corners are Lochana, Mamaki, Pandara and Jara."

Buddhists worshipped Manjusri of this description and attended by all these Buddhist idols Manjusri of yellow complexion and seated on the throne; lovely Sudhana-Kumara with a book under his arm-pit; Jamari of disfigured face and dark complexion, and Vairochana, Ratna-Sambhaya, Amitabha and Amoghasiddha—these gods; and Lochana, Mamaki, Pandara and Jara—these goddesses belong to the Tantrika pantheon of Buddhism.

The image of the goddess Tara is generally found on the left side of that of Lokeswara of three eyes and four hands, of white colour with a profusion of matted hair on the head and seated under the Bodhi tree. In many Buddhist Viharas these images were installed. Although the ordinary place of Tara is on the left side of Lokeswara, yet in some places her image has been found on his right-hand side. Owing to different names and this Tara is found to be divided into several classes, such as—Tara Nila Saraswati, Arya Tara, Jangali Tara, Vajra Tara, &c. The female figure named as Nila Saraswati Tara is held in deep reverence by the Yogacharu sect of Tibbet. The following description is found of this Saraswati in 'Swalantra Tantra.'

"On the western side of Meru (Pamir) is the great lake

of Cholana where was born Tara Nila

Saraswati."**

[&]quot; Tara Nila Saraswati was form on the banks of Lake Cholana on the western side of Meru (Pamir)."

A. S. of Mayurbhanja, p. lxxxiv.

The figure of Tara was held in great esteem among the Mahayanists. Hiu-en-Tsang saw one such image in the monastery of Nalanda, where worship was offered and festivities held with great pomp. He took care to leave an account of this idol.

An under-current of the Gambhira festivities is found on observation, to be stealthily flowing beneath the rituals and ceremonials that were observed in connection with the worship and festival of Tara. On the day of festival the Buddhists would worship and make offerings to her and in this Kings and ministers and the principal men of the people took part alike. Various kinds of music added to the grandeur of the occasion, and people from the neighbouring countries attended the places in their tens and thousands, and thus the current of festivities rolled on for seven consecutive days—just the number that the Gambhira festival covers. It will thus de seen that in course of time this Arya Tara festival passed on into the Gambhira one.

Jangali Tara is similar to Tara or Arya Tara. The epithet 'Jangali' (literally relating to a forest) is due to the fact that the Cramanas of the Mahayana sect worshipped this goddess with two or four hands in the wilderness. Her description is to be found in the following instruction for contemplation quoted from the Buddhist Tantrika treatise of Sadhanamala.

To the north of a figure of Buddha—2 or 3 li, in a Vihara, constructed of brick, is a figure of Tara Bodhi-Sattva. This figure is of great height and its spiritual appearance very striking. Every fast-day of the year large offerings are made to it. The Kings and ministers and great people of the neighbouring countries offer axquisite perfumes and flowers, holding gem-covered flags and canopies, whilst instruments of metal and stone resound in turns, mingled with the harmony of plates and harps. These religious essemblies last for seven days."—Beal's Si-yu-ki, Vol. II, page 175.

"She has to be contemplated as of white colour and two or four hands and as being all white, with matted hair on her head as crown. She is clad in white, adorned with white ornaments and white snakes and seated on the couch of truth. Of the four hands the principal two are engaged in playing on a lyre; of the other two the left is holding a white snake and the right is set in the Mudra of Abhaya (hope and re-assurance). She is encircled by a halo resembling the glow of the moon."

Vajra Jara was worshipped by the Mahayanists. It is
this goddess who in some parts of
India has come to be known 'Chandi
Thakurani.' In Sadhana Samuchchaya, a treatise on Buddhist form of Tantrikism, the following description is found of her.

"She has to be contemplated as seated firm on a moon as throne fixed on a lotus representing the universe, in the centre of the circle Her form for meditation. of the Matrikas (sixteen goddesses such as Padma, Gausi, &c.). She has eight hands and four faces of white, dark, yellow and red colours and all turned a little to the left, and furnished with three eyes. She is decorated with all sorts of ornaments. The glow of her complexion is like that of gold and she has a majestic appearance blooming with the signs of maidenhood. The halo of her person is blood-red, and four Buddhas are set on her crown. Close by her is a couch of the thunder bolt. In three of her right hands are a thunder bolt, a dart and a stake and the fourth one is set in the attitude of conferring boons. And on the fore-fingers of the four left hands are a lotus, a bow, a thunder-bolt as a guiding book (anikusa) and another as a noose."

In the Nepalese edition of Sadhanamala Tantra the following description is found of Kuru-Kurukulla Devi.

Kulla Devi, who is also a personified energy of Buddha.

"She has to be contemplated as of crimson complexion, seated on a red lotus and dressed in red. Her crown also is of crimson colour. She has four hands. Of the two left, the upper is set in the attitude of giving assurance and the lower is holding a quiver set with jewels; of the two right the upper one is holding a bow with a set arrow and the lower is pulling to the ear the string of an arrow made of flowers the arrow of which is also made of the blossoms of the red lotus."

Beside these the pantheon of the Mahayana sect contained many other gods and goddesses. " Arya Dharma Devi The female form of Dharma is also due or Adya Devi-the presiding goddess of the Game: to their fancy. Figures of Dharma as a goddess have been discovered in the Mahabodhi of Nepal and Vadasaki in Mayurabharia. And as such Dharma has got the names of Prajnaparamita, Dharma Devi, Arya Tara and Gayeswari. She is also known as Adi Dharma Devi, and Adya Devi. It is this Arva Tara or Adya Devi in whose honour festivities are held in the Gambhira. Accounts have already been given of the festivities that were held in hononr of Arya Tara alias Maha Tara. The real form of the Buddist goddess Tara is to be found from the following quotation from Swalantra-Tantra..

"She has to be contemplated as three-eyed, of a dark-blue hue, and holding in her two hands

The form of the Bud a lotus and boons. She is surrounded by a number of Saktis of many forms and diverse colours. She has a smiling face and her ornaments are made of sparkling gems and pearls. Her feet, resembling two full-blown lotuses, are resting on a jewelled footstool."

Again, in Sadhana-Mala-Tantra we meet with the following description of Mahottari Tara—

Nahottari Tara.

"She has to be contemplated as of a dark-blue colour with two hands. Her right is set in the attitude of granting boons and her left is holding talks the

of a glorious lotus. She is decorated with all sorts of ornaments and is reclining on a sofa made of moons and lotuses."

It will now be clear that the Buddhists were thus busy with investing, with forms according to their fancies, the gods and goddesses of Tantrikism and with devising their worship and festivities. It was thus that the foundation of Tantrikism was laid inside the fold of the Mahayana sect.

From the time of Fa Hien down to that of Hiu-en-Tsang, many beside them had noticed the Mantrayana and Vajraspread of the Tantrika influence over yana; Tantrika influence. the followers of Buddhism. In course

on Buddhist dramas; Nagananda.

of time there developed out of Buddhism, owing to the influx of their new spirit, the Mantrayana and the Vajrayana sect. The system of worshipping the deities mentioned above was full of peculiarities. The dramatical works of the time, largely abound with signs of the Tantrika influence. Hence it is deemed desirable to discuss here briefly the manners and customs of those days of Buddist-Tantrika influence.

The dramas of Nagananda and Malati-Madhava, composed during the reign of Emperor Sri Harsha Deva, respectively show the first spread and full development of this Tantrika influence. Between 601 and 650 A. D. Tantrikism first struck root into the soil of Buddhism and became also well established.

Jimutavahana was a Buddhist while his consort Malyavati was an ideal Saiva. She worshipped Gauri of all attributes. On one occasion Jimutavahana lost his life but was restored to it again through the grace of Siva and Durga, despite his faith in Buddhism. At this time Hiu-en-Tsang noticed extensive worship and festivities held in honour of gods like Avalokiteshwara who however, looked like Siva in appearance, and also of goddesses like Tara and Aryya Tara looking like Gauris. After this, in the middle of the 8th century Raja Lalitaditya defeated Jacovarma, King of

Kanoui and took with him to Kasmere the renouned poet Bhayabhuti. It was this poet who was the author of the Sanskrit drama Malati Madhava, in which we find clear proofs of the sway which Tantrikism exercised about that time over Buddhism.

The plot of Malati-Madhava starts with the spring festival otherwise known as the Madanotsava (cupid's festival). On one such occasion scholar Madhava saw the minister's daughter Malati passing by on the back of an elephant. Her eves also fell on him and, as luck would have it, they loved each other at first sight. They were, however, very differently situated and Madhava who could, on no account, aspire to the hands of his beloved, threw himself in despair at the mercy of one Kamandaki, who was a Buddhist Cramani. She gave him hopes of a union with the minister's girl but could not effect this. Now in greater despair Madhava resolved to take recourse to some Tantrika means as likely to be more efficacious in securing Malati. Hard by on the cremation ground there was a temple dedicated to the service of the goddess Chamunda and there was in her service at this time a Bhairavi (a female anchorite who has, according to the Tantrika system, dedicated her life to the worship of Bhairava, a name of Siva), named Kapala Kundala who wore about her neck what may be called a garland of human skulls. She applied herself to the practice of Tantrika rituals on the cremation ground with raw flesh and the like. Bhairava (masculine of Bhairavi) Aghoreghanta intended to sacrifice a chaste maiden before the goddess and then to sit in meditation upon the goddess on her corpse. And with this purpose in view he managed somehow to bring the minister's girl Malati to the place of cremation in the required guise. Somehow Madhava came to have an inkling of his mind and succeeded in taking away the life of Aghore before he could realize his heinous object. He could not, however, find out the whereabouts of his lady-love and in the course of the search reached the Vindhya hills. Fortune smiles upon him now and here he met a female Buddhist ascetic pursuing the Tantrika sys-

complacency by any one who judges an education, not by its programme, but by its élèves. Our young men are not trained, they are only filled with propositions, of which they have never learned the inductive basis. From showy lectures, from manuals, from attractive periodicals, the youth is put in possession of ready made opinions on every conceivable subject, a crude mass of matter, which she is taught to regard as real knowledge. Swollen with this puffy and unwholesome diet he goes forth in the world regarding himself like the infant in the nursery, as the centre of all things, the measure of the universe. He thinks he can evince his superiority by freely distributing sneers and scoffs upon all that does not agree with the set of opinions which he happens to have adopted from imitation, from fashion, or from chance. Having no root in itself, such a type of character is liable to become an easy prey to any popular charlatanism or current fanaticism."

Let us devoutly pray that this may not be said of the young India who have just emerged from the portals of universities and have thus a special eminence of privilege accorded them. Where much has been given, much will be required. These specially trained young men should feel their peculiar responsibility to render marked service to God and Humanity. They have had training above many. They should be sure that, along with the intellectual training, there is the disposition of heart and life inclining them to follow the footsteps of the mighty seers of yore, and render service to the world, calculated to enrich and ennoble the whole humanity without distinction of colour, caste or creed.

Fortunately civilised men and women have come to regard with abhorrence the days when the Delphian echo of the will of Kings was the only "public opinion," the days when the subjects were mistaught to believe that war was a blessing and that the prosperity of one nation could be obtained and secured only by the depression of another. We view the nations of the earth as emphatically one family, and the people of the earth as one people, and discard the

chalk marks of national divisions. Hoisting the standard of universal brotherhood, we proclaim that, just as much as the great Governor of the universe is a father to all, so is every man a brother to all. On all hands we perceive the zeal and energy displayed in agitation for the ideals of freedom, women's rights, the rights of labour, socialism and world peace.

The call is coming clearly and imperatively for men of the right heart and mind to lend ungrudging aid to all progressive movements for the building of character, for the glorifying and beautifying of lives, and for entering into special partnership with God in the unfolding of glorious human destiny. Actuated by these ideals any life may be a noble and uplifting one, and many a humble man may constantly live in the conscious presence of God, and may work out for himself the best and truest meaning of life.

"Say not the evils around you

Cannot be overcome!

Let not the sight confound you!

Let not your voice be dumb!

See how the brave have shattered

Rock that have barred their way,

Darkness by light is scattered

Night all absorbed by day!

Say not an effort single
Is but of little worth;
Drops that with others mingle
Water the thirsty earth
Let each but do his duty
Fighting against the wrong,
Deserts will smile with beauty
Mountains resouned with song!"

tem. Her name was Sandamini. And at length through her magic-powers and the spiritual energy that she had gained through abstracted comtemplation, he became united with his Malati. The influence of Tantrika Buddhism peeps out through incidents like this; and under its spell, it will also be noticed, the commandment of Buddhism as to the abstention from killing, nay dealing cruelly towards all creatures, seems to have become a dead letter.

Chamunda also came to be an object of worship with
the Buddhists of the Tantrika school.

In the Tantrika scripture of Buddhism accounts are found of many Buddhist.

Saktis. Chamunda was at this time regarded as a Buddhist godness. The following description of her is to be found in Sarda-Tilaka.

"She has to be contemplated as of blood-red colour, wearing a garland of human heads and holding in her hands a spear, a sword, a human skull and the bone of the forehead." As to her hands, in some places we are told she has eight, in others ten and in still others sixteen.

About this time deities of the Hindu Tantrika pantheon were being worshipped by the Tantrik-Development of the The practice Gambhira. ists of Buddism. worshipping sitting on a corpse and the other Tantrika rites are akin to the 'Masana dance' and the 'corpse (Cava) dance 'of the Gambhira. It is thus clear from this that the ceremonies of the Gambhira festival largely bear traces of the Tantrika influence on it. The Tara of Buddist Tantrikism is similar in character to the Kali and Tara and the other Saktis of the Hindu Tantrika. Chamunda also seems to belong to the same category. The pratice of contemplating on the object of one's worship on a cremation ground was also in vogue among the ancient Buddhists. This was followed in course of time by the introduction of the practice of worshipping Chamunda and other goddesses who are supposed to reside about the place of cremation. From this it is clear that the influence of Tantrikism over Buddhism was very great.

The New Year's Message.

(By Mr. Keshav Lal, L. Oza, M. A.)

ANUARY is the great month for school and college commencements. Thousands of young people have been graduated from high schools, colleges and professional schools. Of course, those who have graduated into professional life know what they are about to do as they embark in the professions for which they have been making such long and arduous preparation. All who love them wish for them success and usefulness in their life work. May God direct them so that they may live on a high and honourable plane.

Those who have matriculated from high schools are balancing the questions as to further study. Some feel that they have studied enough, and they will choose to go into business, or to remain at home and live on the currents of social life. I would earnestly urge all who can do so to get all the education they can of the sort to develop stable and lofty character and to fit them for larger and nobler life and service. A college life may not, necessarily, make them richer, but it will put them in the way of being fuller lived, with wider horizon and larger vision. If they go to college I urge them to go where religious convictions will be deepened instead of being done away with and where, with all their getting of wisdom, they will get the understanding of the things of God. In this connection the following note of warning sounded by Mark Pattison deserves our special consideration:

"In the much needed reform of our studies the love of examination has been carried to a mischievous extreme, from which we are now suffering. The sudden withdrawal of all reverence for the past has generated a type of intellect which is not only offensive to take but is unsound as training. The young Oxford, which our present system tends to turn out, is a mental form which cannot be regarded with

forming a portion of the floor of the mouth. Similarly, there are minute glands in the mucous memberanes or the internal living memberane of the stomach as also of the intestines. The mammary gland-or to speak more properly glands, as there are two of these in the human species -where the milk is formed, is an organ which truly belongs to the class enumerated above. The result of their functional activity is to produce different kinds of physiological fluids. These secretions or excretions are constantly being elaborated or eliminated according to the immunitable natural metabolic processes taking place in the gland substance itself. Thus the liver secretes the bile which is so essential for the digestion of food: the kidneys excrete the urine, helping at the same time in purifying the blood that circulates through them. Their chief work is to separate the accumulated impurities from the blood. In the same way the salivary glands and the minute glands of the stomach secrete digestive juices which are so essential far the proper digestion and assimilation of the food which we daily take for our corporal sustenance. Precisely in the same fashion the mammary glands assume their periodic functional activity after child-birth, fulfilling the entrusted duty of providing milk to the babe. pure white fluid is naturally secreted from the breast and its out-flow is governed in a great measure by the psychological factors that are intimately, and I should say obscurely, related to the temperament of the mother.

So far I have given the general considerations, but in order to dive deep into the root-cause, it is essential that one should thoroughly be acquainted with the anatomy of mammary gland. A knowledge of the internal structure of the breast where the intrinsic processes do take place, is absolutely necessary in order that we may be able to appreciate the work that is done there.

The mammary gland or the breast is composed of large divisions or lobes, and these are again subdivided into lobules; these lobules are composed of the convolut-

ed and dilated sub-divisions of the mainducts held together by connective or binding tissue. Covering the general surface of the gland, with the exception of the nipple, is a considerable quantity of fat which gives to the organ a certain degree of rotundity and pulpiness. The main ducts of the gland which are called lactiferous ducts are fifteen to twenty in number. They are formed by the union of smaller lobular ducts which are lined by short columnar cells internally. The main lacticiferous ducts open by small orifices through the nipple. The breast is plentifully supplied with blood-vessels. These blood-vessels enlarge during the period of pregnancy and gestation.

The glandular parts of the organ increase in size and become of harder consistence: the veins Mode of the fermation of on the surface become more prominent. The areola or the part immediately surrounding the nipple becomes enlarged and dusky in appearance. The whole process is gradual and steadily progresses during the whole period of pregnancy. The lobular ducts become tortuous. In the short columnar secreting cells the vital processes are more marked for these are found circulating nutritive juices which help these cells in performing their task. It is quite true that the vital force is dependant on a faultless circulation of pure blood which in its turn is dependent upon the quality and quantity of the food and drink taken in. Thus when the breast is ready to perform its function soon after confinement, at the very outset minute globules of oil and other solid materials collect in the lumen of the lobular ducts. The cells also secrete water, salts and milk sugar. It must distinctly be understood that the fat etectra of the milk are not simply picked out from the blood by the secreting cells, but these materials are formed by the metabolic processes within the protoplasm of the cells. blood is not transformed into the milk. In fact the milk is manufactured by the secreting cells lining the alueoli and lobular ducts: it is a resultant product of their inherent activity which is in itself an intricate life-process. quite patent that milk is not formed out of blood. It is not

Milk and Blood:

A COMPARATIVE PHYSIOLOGICAL STUDY.

(By Dr. Laxmi Pati, L.R.C.P. and S. Edins)

Thas often been observed in general controversies between the Humanitarians and the Vegetarians on the one hand and the flesh-easters on the other that the discussions come to a head on the vexed quastion of milk and blood with

regard to their origin in human economy. The Vegetarians and the Humanitarians have always held that they are two separate entities and that the one is not by any manner of means directly derived from the other. Relying on these data the free use of milk and its products have been, from time immemorial, sanctioned as useful articles of diet. Milk, though an animal product, has extolled—and rightly so—for its very nutritive and assimilative properties. It is the natural food of the new-born babe. In adult life also it has been found of great service: and for the sick and the ailing it acts like nectar giving strength and stability to the enfeebled and emaciated tissues of the body. While admitting the above-mentioned qualities of milk as a sustainer of life, the other faction, namely, the meat-eaters contend that milk is a derivative of blood. They argue that the blood sojourning or following through the blood-vessels of the breast is wholly utilized in the manufacture of milk, and that the blood itself is transformed into the milk which finally flows out from the breast. That is the idea held by many; and on this erroneous idea based on flimsy evidence-if evidence there be any-the structure of a sophistical reasoning is built for purely argumentative display. But when we come to consider this very vital question rather deeply and when we condescend to investigate the matter in a scientific spirit utilizing the chemico-physiological tests, aided by the experimental manipulations which modern science has, so un-

grudgingly placed at our disposal, we will come to a conwhich will prove that the view expressed by the Vegetarians and the H umanitarians right one, and that the notion w hich our meat-eating brethren entertain with regard to milk being a direct derivative of blood, is entirely misleading and quite opposed to physiological truths. In other words I would endeavour to show hereafter that milk is not a derivative of blood: that contrary to the false notion prevailing, separate entity produced in the human system in accordance with definite physiological laws that govern the whole bioc hemical transactions taking place in our bodies. I maintain that milk is not a transformed product from blood. It is totally a different substance, distinctive in its physical characters as well as in its chemical composition. It has a different physiological and economic use in nature. And last of all, it is a natural secretion inaintained by intricate metabolic processes taking place within the substance of the glandular tissues of the breast aided by the finer emotional sentiments of maternity, which again is a sacred and divine impulse planted through His Wisdom providing for a section of His created beings at a time when they are ushered into this world in a helpless condition.

In order to facilitate the proper understanding of this matter, I would touch upon certain fundamental truths which will help us in a great measure in our further investigations. For this purpose I will begin by enumerating the various glands of the human body describing cursorily their respective functions so that we may be in a better position to appreciate the particular remarks that I shall make with regard to the human breast and the milk that is manufactured in it.

In the human body, then, there are innumerable glands. For example we may take the Liver which is the biggest of all.

There are other smaller ones—namely

the spleen, the kidneys and the salivary glands in the neck

a derivative even. Blood is a fluid which is constantly being formed and replenished in the system by the materials derived from the products of digestion and assimmilation of the food stuffs we daily consume for the proper up-keep of our body. It is the essential fluid which nourishes each and every part of our system. The activity of the various organs of our body depends upon proper and sufficient nutrition conveyed to them through the medium of the blood. It is a sort of a substance which acts as a restorative to the expended and jaded system. It just gives them so much as to make them fit for the proper discharge of their various allotted duties. It carries Oxygen the life principle so needed for all bio-chemical actions taking place within the system. But it does not usurp the functional activity particular organ of any that the particular SO work to be performed is in accordance with definite natural laws, entrusted to that organ. Thus the breast or the mammary gland so peculiarly and aptly fitted by its structure to secrete milk and nothing but milk performs its apportioned duty at the appointed time.

From the foregoing accounts given of the manufacture of milk in the interior of the mammary gland, it will be patent to all that milk is purely a secretion obtainable from the breast. It remains now for us to examine the two articles namely the milk and the blood rather closely.

Physical characters of apparently homogenous in appearance.

It is sweetish to taste and has a peculiar but pleasant aroma of its own. It is a fluid that will stand boiling and it improves by that process. It is not sticky at all. Milk is opaque and on dilution with water it retains its opacity.

On the other hand blood is a deep scarlet fluid which when exposed to the air soon changes its appearance in as much as it undergoes the process known as coagulation or clotting. It at first becomes within a few minutes Jelly

like. Then afterwards drops of a light straw-colored fliud may be seen to make their appearance on the surface, and as they become more and more numerous, to run together, forming a complete superficial stratum above the solid clot. The clear straw-colored fliud is called the serum in which eventually the clot formed out of the blood floats. The blood is very viscid and sticky and in almost all other verexcepting two, is red in color. It animals, tebrate is opaque even in thin layers owing to the different refractive powers possessed by its two constituents namely the plasma and the corpuscles. On diluting it with water it becomes transparent and assumes a lake color, in consequence of the coloring matter of the red corpuscles having been discharged in the plasma. The reaction of blood is faintly alkaline and the taste saltish. Recently drawn blood has a distinct odor, not very pleasant, which in many cases is characteristic of the animal from which it has been taken. The specific gravity of blood varies from 1055-1060 while that of milk varies from 1028-1034. Decidedly milk is the lighter fluid of the two.

Now if we examine milk under the microscope we will Microscopic appearance find that it consists of two parts; a clear fluid and a number of minute particles that float in it. These particles consist of minute oil globules: suspended in the fluid they give milk its white opaque appearance. The diagram given below illustrates the above facts.*

GLOBULES OF COW'S MILK.

Again when a drop of blood is put under the microscope we observe that it also consists of two parts: a slightly yellowish fluid which is called the plasma or liquor sanguinis and numerous blood corpuscles which are suspended in it. These blood corpuscles are of two varieties. One of them is called the red corpuscle owing to its very bright red color. These are round disc-shaped bodies. The red color is due to Haemoglo-

^{*} Blocks are not yet ready. Diagrams will be given in the next issue. (Ed. V. M.)

bin which infilterates in its body. These red corpuscles form about 40 per cent by weight of the whole mass of the blood. The other variety are called the white or colorless corpuscles. They are spherical masses of granular protoplasm. They have a remarkable property of spontaneously changing their shape. It is a provision afforded by nature for protective purposes. Owing to the presence of these white corpuscles we enjoy a certain degree of immunity from diseases.

The accompanying diagram illustrates the above remarks.

We will now further proceed in our examination of the two fluids. It is very interesting to note their chemical composition at this stage. We will first give the analysis of milk.

In 1000 parts of c. w's milk we find that there are-

Water		910.08	parts
(Albuminats) Caseine		28.12	,,,
(Hydrocarbons) Fat-Butter		34.00	"
(Carbohydrates) Laetose		52.16	,,
Salts		6.00	"

It is necessary to explain the above terms as they will facilitate our study. Caseine is a substance of the proteid group which builds the tissues of the body. In nature proteids are found in various forms for instance, caseine in milk; gluten in wheat; albumen in eggs. The fat of milk, as is well known, can be separated in the form of butter. It consists chiefly of palmitin, steorin and olein. The fat is in the free state. This must distinctly be remembered here that free fat is not found even in traces in the blood. The carbohydrate of milk is in the form of lactose or milk sugar. It remains in perfect solution in milk and the sweetness of that fluid is entirely dependent on its presence. The chief use of the carbohydrates is to give animal heat to the body. In nature we find several other forms as for instance the starches found in rice, potatoes and other cereals: cane-sugar also is a pure carbohydrate of great value.

The chief salt present in the milk is calcium phosphate, but small quantities of magnesium phosphate and chlorides of sodium and potossium are also present. These salts are present in such a small quantity that we do not appreciate them while drinking milk.

THE CHEMISTRY OF THE BLOOD CORPUSCLES.

The white corpuseles are not very numerous and quantitatively they represent a very small portion of the blood. They chiefly consist of globulin and nuclu-proteids. The red corpuscles form 40 per cent. of the total quantity of blood.

In 1000 pa	rts of red co	rpuscles t	hese a	re-
Water			•	688 parts
Solids	Organic			303.88 "
	Inorganic			8.12 "

The organic dry matter is made up of proteids which resemble those that go into the formation of white corpuscles: besides it contains Hamoglobin and Lecithin and Cholestrin in very small quantities. Haemoglobin forms nearly 90 per cent. of the organic solids. It contains a large amount of iron which gives the characteristic red color to the blood.

The inorganic or the mineral matter consists chiefly of chlorides of Potassoium and Sodium and Phosphates of Calcium and Magnesium.

We have seen that the major portion of the blood is formed by that straw-colored fluid called the plasma. This plasma is alkaline in reaction and its specific gravity is 1027.

In 1000	parts of plasma are	contai	ned.	
Water			902.90	parts
Solids	Organic Inorganic (salts)		82.89	, ,,
	Inorganic (salts)		8.55	12
Extract	tives	· · · ·	5.66	. 7 (*)

The solid organic parts are found by a different variety of proteids which are known as scrum-albumin, serum-globulin and fibrinogen. The salts are various but the most abundant one is sodium chloride or the common, salt. The extractives are Cholestrin, urea, uric acid, creativeris, Xanthene, etc. These extractives, it may be noted here, are not found even in slight traces in milk.

From the above facts and figures it is quite clear now that milk and blood are two quite different articles. Their physical characters are quite dissimilar, while a study of their chemical composition throws a flood of light on the question before us. I will re-capitulate in a few words the salient points of Summing up of arguments. difference thus establishing the fact that milk is not by any means a derivative of blood and is far from being a transformed product. Milk is a pure white fluid possessing a sweet taste and pleasant aroma. Blood is a deep-red fluid, more or less viscid having a characteris-Milk contains an appreciable tic nauseating odour. quantity of milk sugar while blood contains none of it. There is such a large amount of common salt contained both in the plasma as well as in the corpuscles that it imparts to the blood its saltish taste. The free fat which we get in the form of butter from milk and which gives milk its opaque white color is not found even in traces in the blood. Lecithin and cholestrin a variety of phospherised fat are present in the corpuseles of the a chemical combination in blood, and that too in such infinitessimal quantities that practically we can ignore them. Haemoglobin the substance containing iron which imparts to the blood its distinguishing scarlet color, is totally absent from milk. So also the various extractives (which are, by the way, waste products) are not to be found in milk. Broadly speaking then, blood is a nurient medium which carries nourishment to each and every part of the body and naturally in the course of circulation it gets mixed up with the products of anabolic as well as katabolic activities constantly

going on in the system whereas milk is purely a product due solely to the functional activity of the particular gland-cells of the breast. In it we find extra ingredients namely, fat and milk sugar which were not present in the blood circulating in the surrounding areas. It seems clear then that these two essential substances are formed by the cells themselves. They are not transformation products in any sense. A commonplace illustration, I believe, will prove the point. We see every day in the botanical world that plants derive their nourishment from the soluble materials derived from the soil. Water helps them in the selective assimilation that takes place in their cells, while the store-house of energy the sun radiating the heat enables them to eloborate from the surrounding materials the necessary food-stuffs they require for their proper growth. The soil is there, the same air is surrounding them, the same water is used in watering them, the same eternal sun sheds its lustre on them and imparts the vivifying solar energy and yet the seed of a grape produces a grape-tree quite different in properties from the Neem tree growing out of a Neem seed. Why this difference? The reason is not far to seek. The difference lies in the intrinsic property of the germ seed which when it finds a suitable environment and food materials, forthwith begins to germinate working on its own particular line, finally getting elaborated into the plant possessing the inherent properties and attributes originally present in the seed. Thus it is that a particular seed gives rise to a particular species of plant. The action is a selective as well as an intentive one which is aided more or less by obscure processes the real nature of which we do not understand fully. In a similar manner milk is the product of certain inherent selective, secretory and intentive processes, taking place within the peculiarly adapted cells of the alveoli of the breast.

It will not be out of place to mention here that the uses of milk and the manifold variety it lends to our diet, constitue a some

what considerable subject in themselves which requires treatment. But I must say this much separate that milk has rightly been accorded a very high place in the house-hold of mankind in every country and every clime. It is a natural food for the baby and a real solace for the aged and the invalid. Very recently Prof. Metchnikopti of the Paris Pasteur Institute startled the world by his discovery with regard to immunity obtainable from discases, from the free use of curdled milk leading eventually to long life really healthy and prosperous,

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Life of Swami Dayanand Saraswati.

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BY PROFESSOR TARA CHAND, M. A., CHAPTER I.

The Plot Is Prepared.

the far east of India and the other in the west. The first was very exciting at that time, the second was almost unknown beyond the four walls within which it took place. The first was the entry of the Indian army in Rangoon, the second was the birth of a boy in the house of an Oodeich Brahman of Guzerat. The first paved the way for the incorporation of Burma into Indian Empire, the second is ultimately to lead to the incorporation of the whole humanity in one great Empire—the Divine Kingdom of God. The first made the Indian Hindu and the Burmese Budhist brothers, the second is to make one great Brotherhood of man.

Ambashankar, for such was the name of the Brahman in whose house the child was born, was a hereditary. Jamadar in the Mourvi State. He besides possessing an extensive estate was a successful and prosperous banker. This man who through his profession paid homage to Goddess Laxsmi, was by his faith a devout worshipper of Siva. Deep in devotion and full of faith, he could not brook the opposition of anybody. What he believed was right and criticism only excited his contempt and condemnation. Stern and resolute, he carried into practice all that he believed. Once that he formed his resolution he tarried not, delayed not, pressed he on till he either reached his goal or saw the impossibility of achieving his end. Such was the man who by the Great God was chosen to produce a child who would play the role of a mighty maker of history. So resolute was the father-no wonder then that the child throughout his life never betrayed weakness of will or irresolution of mind. No. wonder then that through thick and thin the son of Ambashankar stood by ttruth.

The wife of this Ambashankar was made of different stuff. Gentle in her manners, kindly inclined to all around ther, sympathizing with sorrow and deeply pitying pain, there was a heart overflowing with genuine love for her child. Wide were her sympathies and intense her feelings. This lovely mother, simple, sweet and friendly was entrusted with the work of suckling that hero who proved himself worthy of her—in every way. Surely it was the influence of this lady—a type of Hindu mother—that made Dayanand have a heart which embraced whole humanity. It was the self-same influence that made him grieve at the misery of the orphan, at the trouble of the widow and at the degradation of man.

In that home presided over by the strong-willed Ambashankar and his soft-hearted spouse, there stood another being who left a great influence on the mind of our hero. It was his loving uncle. Sincerely did he love his nephew and unceasingly did his attachment last till at last they were parted by the cruel hand of Death. This constancy, the heavenly gift, which falls to the lot of so few, could not but have deeply impressed the easily impressionable mind of Davanand.

In that home, under the influence of these three beings representing Resolution, Sympathy and Constancy, the child was brought up to be put to his letters at the age of five. Once put in the way, he proved to be possessed of a quick grasp and a sharp memory. Shlokas after Shlokas were committed to memory and they could be reproduced without much difficulty. Thus learning from day to day, at the age of eight, he was invested with the sacred thread. This gave the father the opportunity of initiating his son into the mysteries of his sect. Sandhia and Upasana he was taught to perform every day. No pains were spared to impress the child with the necessity of adoring the God Shiva, the mightly King of Kailas. He was required to

have frequent and fervid prayers. To make it easier for him, the father instructed him to make a fresh Linga out of mud each time. In the meantime his education advanced apace. Though a Samvedi Brahaman, the father desired the son to learn by heart the Yajur Veda Sanhita. To supplement his literary education, the father frequently had the child by him. To the temple he went not but with Dayanand. A brother-in-faith was visited not but in the compary of Dayanand. Wherever and whenever a Katha was to be attended, by Dayanand invariably was the father accompanied Still the father was not satisfied. Austere himself be desired his son to strictly observe the rites of the sect. Fasting on Maha Shivaratri is verily a meritorious rite of Shivaism. Long was Dayanand spared the trouble of observing it by the interposition of his kind mother. But at last the crisis came.

In his fourteenth year under the pressure of his resolute father, Dayanand, on the Chaturdashi of Magha vadya, was taken from home to spend this night at a temple of Shiva, situated at some distance from the village. It was a very important day in the life of our hero. He had consented to the observance of the fast after hearing the Katha which set forth in enchanting words the fruit of such a fast. Determined was he to observe the fast to its very letter. Determined was he to obtain that fruit. Even so. A man original of Moolshankar's temper (for such was the name of Ambashankar's son) could not be otherwise. This determination of his, this resolution of a strong mind, this perfect devotion to the work that he had undertaken, at once raised him above all other devotees that had gathered together in the temple of Shiva, that night. When these devotees were bursting forth with enthusiasm and singing with zealous devotion, silent serious and patient did Dayanand stand. The ebullitions of a superficial enthusiasm began soon to subside. The bubble zeal at last began to give way. One by one the devotees found themselves enchained in the embrace of the gentle nurse of Nature.

Her fullaby was more effective than the devotion to the presiding Diety of the temple. Her embrace was sweeter and more charming than the company of the God Shiva. But sleep that conquered the rest was unable to conquer one devout soul in that temple. Her charms she tried, her enchantments she used, but to no purpose. The moment she tried to enter his eyes, cold water came to drive her away. Thus wore away a great part of that night. Suddenly a mouse coming out of its hole, on that cold winer began irreverently to help itself to the spread about the idol. When that youth of fourteen saw the little creature taking liberties with the idol, doubt, that great teacher of mankind, entered his mind. "Is this the Great Shiva?" said Dayanand to himself, "is this the Great Shiva, is this the Master of Kailas, the Destroyer of the Universe, the mighty God who blesses his devotees and who curses his enemies? Is this the controller of the world? How is it possible? This idol is unable even to hunt away a mouse. How can this be the Lord of lords?" Long and intently did that youthful Moolshankar look at that idol. Long did he reflect upon what he had seen. But yet no solution of the mystery came. Persistently and repeatedly was the question: 'Is this the Mahadeva?' entering his mind. His inquisitive mind could not be set at rest. To the side of his sleeping father he ran to have his puzzle solved. The father awakened so suddenly, listened to his child patiently. But his arguments were too shallow to set at rest that serious soul, his reasons too weak to satisfy that inquisitive mind. Stock arguments these, Dayanand found no rest in them. Thus distracted and dissatisfied, to his home he repaired. Tired, fatigued and exhausted, he heartily welcomed the sweetmeats that his sweet mother had set aside for him. Thus did he break his fast to the great chagrin of his father whom he had astonished by his curious queries. The father's anger knew no bounds, but the kind intercession of the loving mother and the affectionate uncle saved Dayanand from that ire. Thus passed away the day of the first awakening

of Moolshankar. For two years more the boy remained busy with his studies without any kind of disturbance.

The days rolled on, when an event happened that gave a severe shock to the mind of the young hero. evening when Moolshankar with his near relatives was merrily engaged in attending a gay party where music and dance had been called in to gratify the audience, suddenly was he called back along with his father to his house. The young sister of Moolshankar had been attacked by cholera. On hearing the news, gaiety gave place to gloom and sorrow darkened every brow. No pains were spared to save the patient from the clutches of death. But inspite of the best medical help available, the little girl fell a prey to that fell disease. It was the first time in his life that our hero witnessed the cruel scene. That pretty little girl that but a few hours before had been all joy and merriment, activity and movement, now lay before his eyes stark and stiff, cold as the clod on which it lay. Lamentation filled the chamber, cries rent the room. Amidst this din caused by the moanings and mournings of the inmates of the house, Moolshankar stood still-as still and motionless as the corpse that lay there. To those around him he appeared to be the very personification of hardheartedness and cruelty. Little did they know that he was revolving within himself and was deeply reflecting upon the great mystery of mysteries-Life. 'Life is frail' he thought, 'and with life shall I have to part. Oh, is there no way to conquer this cruel death?' Engaged in this strife within, Moolsbankar turned a deaf ear to all without. Plunged in this struggle, petrified he stood till a word from his father allowed him to retire from that scene. To sleep now be addressed himself, but sleep came not. There was no room for her. The brain was too busy to think of rest or repose. But soon the mood passed away and time, the great healer of all wounds and effacer of all mental im pressions, for a while turned his energies in the direction of his studies.

A few short years and another event took place. Now that loving uncle who constantly had loved and sincerely sympathised with Moolshankar was attacked by the same cruel disease. To his death-bed he called the nephew to pronounce his last benedictions upon him. As the flame of life was extinguishing, tears were gushing out of the eyes of that sincere soul. Moolshankar could bear no more. Burst he forth now in tears. To lamentation he gave vent full and free. Crying and weeping, his heart lightened not its burden. Too, too heavily was it loaded. 'Immortality' was what Moolshankar wanted. For finding immortality he now took his vow. Attending to all his ordinary duties, his heart was inclined but to one thing, his mind was revolving but one thought. Long did he suppress the feelings, but at last out came the secret. The father was alarmed to hear it. The boy should be cured of his depressions. His thoughts should be made to run in another direction. Wedding was thought to be a good device. But the father knew not that Moolshankar was already wedded-wedded to search after immortality. After much trouble and difficulty the father was induced to have the marriage postponed for one year at least.

The respite that Moolshanker now got was well utilised in storing that retentive memory with innumerable Shlokas that ultimately proved to him to be of great use. He desired very much to go to Benares to prosecute his But inspite of all his efforts, he was not allowed studies. The mother that had till mow stood to follow his wishes. by him, was now arrayed against him. Under the circumstances, he was allowed to study with a Pandit at a little distance from his native place. One day Moolshankar happened to express his hatred for the matrimonial connection. At once was the news conveyed to the father who now determined to have the son chained down to wordly No sooner did the father resolve than were affairs. preparations made for the approaching ceremony. Moolshankar now clearly saw that the only way to escape that chain was to trust to his legs.

Thus seeing no other way, one evening in summer the youth of twenty and two, coming of a rich and prosperous family, brought up by a sympathetic, kind mother, for the last time threw a glance at his earthly father's house and entered that great and glorious house of the Divine Father. Freeing himself from the bonds of worldly love and affection, he started to look after his true Friend, with heart brimful of love. Inspired by the thoughts that rarely penetrate the hearts of the youths of his age, Moolshankar went forth in search of 'immortality.'

The first night was passed in a village at a distance of 8 miles from the native place. Before the next dawn the youth had already started on his journey. Throughout the day did he travel avoiding all frequented ways and bypaths. Night overtook him, tired and fatigued, in a temple of Hanuman at a certain village. Here for the first time he knew that his parents had begun to search after him. Minding not this, forward did he proceed. On the way he met some Sadhus who robbed him of his money and jewels. At Samale he was induced to wear the externals of a Brahamchari under the name of Shudha Chaitanya, pure-souled. At this place he began to practise Yoga.

Hearing of a religious fair to take place at Sidhapur, thither he turned his footsteps. On his way he was met by a Sadhu who knew him well and who prompted by the best of motives carried word to the parents of Shudha Chaitanya that he had seen him a pilgrim bound for Sidhapur. At Sidhapur Shudha Chatanya put up in the temple of Nilkantha Mahadeva, which was crowded with Sansyasins and Brahamacharins from all places. He now usefully spent his time in the company of learned monks. One morn, to his utter surprise, he saw his father standing face to face with him. The father was all rage and wrath at the condition of the son. The son could not suppress his emotions. Begging pardon of the enraged father he promised to go back to his house. Under a strict guard he was to be taken to the roof of his forefathers. On the

way the company halted for the night. The sentinals began to keep their watch by rotation. Hour after hour passed like that, but the young aspirant-after-Yoga had no rest. He was deeply desiring to see all the sentinels, that stood between him and the object of his aspirations and hopes, fall asleep. His desire at last had its effect. Towards the close of the night, when it was yet dusky; the sentinal on gaurd was overtaken by drowsiness. Now was the time to escape—now or never. Throwing a quick glance all round, his penetrating eye met a thick 'peepal' tree overhanging a temple. This a friendly tree! To this must Shudha Chaitanya go. Taking his 'lota,' up the tree he went and hid himself in the thick foliage. The morning found the sentinels confused and confounded. Hither and thither they ran, but of Shudha Chaitanya they could find no trace. Disappointed and dejected, they retired from the spot. Glad was Shuda Chaitanya to see them gon But throughout the day he left not that friendly tree. Night came and down came Shuda Chaitanya from his hiding place. Passing by Ahmadabad he found himself at Baroda. Here in the company of Swami Brahmanand and others he became a Neo-Vedantist. Learning that the banks of the Narbada were soon to see a great meeting of Sadhus, thither Shuda Chaitanya repaird. Here he met Parmahansa Saichchdanand and benefitted himself much in the company of that monk. Going forward he came across Swami Paramananda, with whom he studied several books.

Being a Brahamacharin; he, in conformity with the customs of the time used to cook his own food. This was a serious hindrance in the way of his studies. To free himself from this trouble he desired to become a Sannyasin. Swami Chidashram was approached to initiate him. But the old and cautious monk refused to receive into that Ashram a youth who was too young for it. For a time he continued to work under the disadvantage, mentioned above, when a Sansyasin of Maharashtra, Swami Poornananda, after much difficulty was prevailed upon to admit our young hero into the Sansyas Ashrama under the name

of Davanand Saraswati. Thus born of gentle Guzeratis. taught by men of various provinces and initiated by a hardy Mahratta, Dayanand proceeded forward in search of immortality. Parting with Poornanand, he learnt Yoga from Swami Yoganand. With Krishna Shastri he studied his grammar and with some other Pandits read his Vedas. Fortunately, he soon came across two Yogis, Jwalanand and Shivanand. To these Swamis, Dayanand was much obliged and to them he remained ever grateful. To Abu Mount he next went and met there many more learned Yogis than the first two. With them he learnt many mysteries of that marvellous science. Thus wandering from place to place studying with every learned Pandit that met him, sitting at the feet of every Yogi that came across him, Dayanand at the age of thirty, in the year 1912 A.V., went to Hardwar to witness the Kumbha fair. As the fair came to an end, Davanand turned hisfoot steps to Rishikesha. For a time he busied himself in Yoga. Soon accompanied by a Brahamachari and two mountaineers he pressed on to Tehri. Here for the first time he came across Vammargi Pandits and saw those disgusting books called the Tantras. The perusal of the books convinced him of their filthy nature and unhealthy influence. Ever after in his life he remained an uncompromising enemy of the view upheld in those dirty books.

To Shrinagar he next proceeded. At Kedarghat he passed some time with Ganga Giri—a learned monk whom Dayanand loved very much. In these days Dayanand was busily searching after Mahatmas and Yogis in the various mountains and jungles. Many and various were the difficulties that he underwent, great and varied were the troubles that he took. His going up Tungnath and consequent entering a deep jungle, where not only did he tear all his clothes, but his skin too, are the exploits worthy of any enterprising man in the world. Minding neither hunger nor thirst, neither the beasts of forest nor the inclemencies of Nature, did Dayanand go up the high mountains, down the deep valleys to meet and converse

with adepts. At last he turned to Akhimath. The presiding priest of the Math offered to make him his successor. To an ordinary Sadhu it would have been a very great inducement. But with Dayanand the 'gadi' of a Math had no value. For wealth he cared not. For luxuries he craved not. Moksha was his ideal. Moksha his object. To Moksha was he wedded and for Moksha through jungles he waded. The Mahanta of the Matha with all his wealth and influence could give that not and Dayanand shall have naught but that. Mahantship was thus rejected. Joshi Matha was next visited, to the great benefit of Swamiji, since he came across several Yogis and learned Sansyasins there.

Leaving Joshi Matha behind him, Swamiji went to Badri Narayana. Learned Rawalji was his constant companion and guide here. One day he started to visit the various mountains in the neighbourhood to find some adepts in Yoga. The exploits of the day during which he tried to satisfy his hunger with pieces of ice, show him to be an extraordinary man. Here was a young man intent upon finding out Yogis and in search of his object is determined The body is made to yield to suffer and sacrifice. implicit obedience to an indomitable will. Mountains and rivers are no obstacles in the path of the young aspirant after knowledge Divine. The bitter cold of winter fails to check him from pursuing his object. On and on does he press, till disappointed and dejected, with panting breath and failing heart and with the covering of the body torn with excessive cold, back has he to return. Brave hero this! Wanderful his bravery! Oh, where shall we have his equal?

Back from this enterprise, paying one more visit to the learned Rawal, Dayanand passing through innumerable unknown difficulties at last found himself in Rampur. There he saw in the person of Ramgiri, the pitiable result of a failure to attain to Yoga. Forward did he proceed once more. At Dronasagar the buoyant spirit that had so long sustained the enterprising young man, appeared to

But second and more mature thought prevented him from laying violent hands upon himself. Thus overcoming that fatal desire, Dayanand in his wanderings reached the banks of the Ganges. To his great pleasure he saw a corpse running with the river. "Ah," he thought to himself, "here is an opportunity of knowing if the book that I possess on Anatomy be a trustworthy one." Jumping at once into the river he dragged the corpse to the bank. With a sharp knife he cut open that body. Finding that the book did not give a true description of the body he threw both the book and the corpse into the river. Dayanand, the seeker after Truth, could afford not to have falsehood with him. The book was false and immediately, therefore, was it parted with.

The next incident of the life of that mighty man is his staying at Chondal Garha. His falling here in the habit of taking 'bhanga' and his ultimate success in soon giving up the habit, have been so fully described by himself as merely to need a mention. The narrative is not without its lesson. In the first place, it shows Dayanand to be a highly sincere and truthful man. His narration of the whole thing is direct and plain. Truth and all truth must be told. No fault is to be hidden, no virtue to be exaggerated. Such was Dayanand's spirit and this spirit comes out here at its best. In the second place, the giving up of the habit shows the strength of the will of that friend of humanity and the hand of the Divine Being guiding that man for a great purpose to be achieved hereafter.

To Narbasda we see him next going in search of knowledge Divine. The man of indomitable courage finding his way blocked by a thick wood, plunged into it without hesitating or wavering. Forward did he press through this dreary and dark forest. The prickly shrubs tore his skin in several places, but inspite of the bleeding body he stayed not. An encounter with a wild bear left him

master of the field. Night at last came, a deeper darkness spread over that dark wood. Asout from it he came, another and more dangerous forest spread out before him. This too he entered boldly and bravely. Like a snake upon his stomach did he creep till he found himself into an open space. Huts we re visible but Dayanand wished not to trouble the inmates at that unseasonable hour. Night was passed in the foliage of a tree. The dawn discovered a pleasant brook singing sweetly by and in it Dayanand had a refreshing dip. After the wash, to his prayer he addressed himself, when the generosity of the principal man of a party passing by, supplied him with nourishing milk. Three long years he wandered along the banks of that river, separating or rather uniting the north and south of India. The late of the contract

Here was Dayanand now, with resolute will of his father, the wide sympathies of his mother, the unceasing constancy of his loving uncle, well and thoroughy educated in the school of hardships and adversity. Far and wide had he travelled, up the mountain had he gone and down the valleys he had descended, rivers had he crossed and recrossed innumerable times, sages and seers had he met, yet greater number of cheats had he seen, much had he read and more had he learnt, Yoga and its mysteries had he examined. Thus stood Dayanand now ready to receive, but knowing it not himself, the mission of his life. Long had the plot been under preparation, well and carefully had it been ploughed. Now was wanted a worthy gardener to lay out the garden, now was needed a careful man to sow the seeds-seeds that would bring forth the fruit for which humanity had long waiting.

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CHAPTER II.

The Garden is laid out.

HEN Swami Dayanand was wandering on the banks of the Narbada in search of a Guru, he happened to hear of a learned Dandi Sanyasin at Far had his fame reached by this time and wide This was Swami Virjanand. He was his name known. came of a Brahman family of the Punjab-that province of India which has been so rich in giving birth to saints and sages, to warriors and spirited leaders. To Kartarpur, the town which is inseparably united with the illustrious name of Nanak, belongs the honour of being his birthplace. In the Samvat 1854 when the Sikh empire was at its zenith under the 'Lion of the Punjab,' Swami Virjanand was born. At the age of 5 that little child, owing to an attack of smallpox came to lose his sight. Seven years more and his parents shaking off this mortal coil, left this helpless child of theirs to the care of a weak brother and a wicked sister-in-law. Being harassed and troubled beyond bearing, the child suddenly left his parental roof to seek shelter with Him Who ever unceasingly cares for His own. After undergoing many an unknown suffering, the boy at the age of 15, reached Rishikesha. Full 3 years he remained there deeply meditating and calmly contemplating on the attributes of the Diety. Gayatri he incessantly repeated and for hours together he sat in one place without stirring at all. Simple and spare was the diet that he used at this time. Living this life of asceticism long enough, he at last felt inspired.

Thus inspired Virjanand went to Hardwar where he was initiated into Sanyasa by Swami Parmanand and began to devote himself whole-heartedly to the study of Vyakarana and the Shastras. With his quick grasp, keen

intellect and retentive memory, he soon found himself master of his subject. Pupils now began to gather round him. His fame continued to increase till he came to be commonly known as 'Prajna Chakshu Swami.' One day when he was bathing in the Ganges at Swaron, his melodious and flowing voice attracted Vinai Singh, the Raja of Alwar, who happened to be there. As the Swami came out of the river, the Raja approached him and requested him to go with him to Alwar. Swami being a recluse did not like to go in company of a Raja. But when the Raja persisted too much and promised to read Dharmic books regularly in company of the Swami, Dandiji went with him. For a long time everything went on well. One day, however, the Raja failing to study with Swamiji at the proper time, Swamiji got annoyed. No more would he like to be with the Raja. He being a Kshatraya had broken his word; Swami as Sanyasin could not break his. Caring neither for the pleasure of the Raja nor for the immense wealth that had been trusted to his care, the blind ascetic taking Rs. 2,500 with him left the capital suddenly. Such was Swami Virjanand, a resolute, firm and independent Sadhoo.

We find this devout monk next at Muttra, engaged in giving tuition to various pupils. One day the pupils of Krishna Shastri of the Deccan who was at the time at Muttra, happened to have a discussion on Grammar with the pupils of Dandiji. In the discussion neither party would yield. At last the Gurus were dragged into it. A day was fixed when the two great grammarians were to meet face to face, to measure swords. But the Shastri kept back and Dandiji getting no word from his pupils remained at his house. The pupils, in the absence of the principal combatants, began to discuss the point. The President of the meeting, being partially inclined, decided the pute in favour of Krishna Shastri. A great injustice was done. The 'Prajna Chakshu Swami' could bear it not. He was all indignation. It was righteous indignation. He appealed to the Collector of the district but to no effect.

The learned Pandits of Kashi were then approached but alas! those who were to be the impartial judges had already been bought by bribery. To Agra did the Swami next proceed to consult the learned Shastri of that place, but to his chagrin he found that that gentleman, too had sold his vote for a paltry sum of Rs. 300. This incident left a deep and abiding impression on the mind of Dandiji. Oh, for an authority-an autherity that was beyond corruption-to support his position of whose correctness he was dead sure! Long did he look for this authority. At last the day came when to his great pleasure he found the authority. A Deccani Pandit was repeating the Sutras of Ashtadhiai, to which the Swami listened with rapt attention. As the recitation of the Brahaman progressed, conviction forced itself on the mind of Dandiji that Krishna Shastri was wrong and he was right. His enthusiasm knew no bounds. At once a change came over him. From the books written by ordinary men to those written by Rishis, he at once transferred his allegiance and accordingly did he modify the course of studies for his pupils.

The next incident of Dandiji's life which attracts our attention shows that he highly valued the discovery that he had made. The key that could unlock the lock of that great treasure-The Vedas-had at last been found and now this key was to be placed be ore the world. When Raja Ramsingji saw Dandiji at Agra, the Raja requested him to accompany him to Jeypur. To this Dandiji would not consent unless the Raja would promise to study Ashtadhiai for 3 hours a day. The Raja being unable to agree to this, Dandiji put forth another proposal. "Raja," said Dandiji, "call a congress of the various learned men of the earth. There shall I proclaim before the world the superiority of the writings of the Rishis over those of ordinary men. All shall I challenge then to dispute my position. Success is sure to be with me. This shall then be announced before all. Every one will then pay homage to the writings of the

Rishis, enthroned they will be in the hearts of all men. To commemorate this day, an era will be begun in your name, making you immortal like unto Vikrama." Such was the enthusiasm of the man and such his confidence. His bodily infirmities were too great to enable him to carry the torch of that immortal light as far and as wide as he desired. Was there none to whom that torch may be handed over safely? Verily, Virjanand was one of those few men-those worthy torch-bearers--who kept the Vedic light shining throughout the dark ages and this noble man was waiting to find a worthy pupil.

At last an apt pupil came. One day in the year 1860 A.D. Swami Dayanand knocked at the door of the old blind ascetic of Muttra fame. "Who is there?" said a voice from within. "Dayanand," was the reply. The voice from within enquired if Dayanand knew something of Grammar. "I have studied Saraswat and some other books on Grammar," rejoined Dayanand. With this, the door opend and in did Dayanand go. Closely and carefully the old Sanyasi examined the newly come pupil and found him worthy of being entrusted with the sacred trust. "My son," said the old Virjanand, "you want to arrive at the truth, don't you? listen then to what I say. In two periods can the Sanskrit Literature be divided. The first period embraces the whole literature produced before the Mahabharata. This is the healthy literature being produced by great and noble seers (Rishis). The second period comprehends all post-Mahabharata writings. These writings are the production of narrowminded and bigoted beings and have served to degrade Dharma. Abjure then the books of these bad authors and concentrate your attention on the Rishikrit Granthas (books written by seers) only."

Thus the first message was delivered and reverentially, with a gentle bow, did the pupil receive it. No time was wasted in any more ceremonies; at once the pupil seriously took to his studies. Many a charitable man was induced. to help Dayanand. Some sent him bread throughout the

period of famine which visited Muttra then; some supported him after the famine had subsided; another gave money for his midnight oil; and yet another paid charges for his milk. Thus supported by these charitable men, Dayanand whole-beartedly devoted himself to his studies. His love for his studies was only matched by his reverence for his old Guru. Him he served as sincerely and selflessly as he could. For him he daily fetched a number of jars of jamna water from a great distance. His punishment he always received with a good heart and ever after remembered it with enthusiasm. Inspite af all this, sometimes, the old Guru who had suffered terribly at the hands of the cruel world, grew much angry with Dayanand. A little before the time when Dayanand took leave of his Guru, the master kicked out that obedient pupil and was induced to receive him back with very great trouble. For two years and a half Dayanand sat at the feet of that noble Guru and drank deep at the fountain of immortal learning. At last the time for parting came. With a few cloves of which Virjanand was extremly fond, Dayanand approached his Guru, bowed to him, begged for his benediction and desired to obtain permission to go. "Dayanand," said the old Guru, "I want as my Dakshina something else which you possess." "With all my heart I shall give it," replied the pupil, "let me know what it is." "Hear then my child." rejoined the Guru, "The world all round is full of ignorance and misery. Men are wrangling over castes and creeds. They know not what is right and what is wrong Go and teach them the worship of one God and the study of the sacred Shastras. Go my son, go and hoist the flag of the Veda once more in the land of sages and seers. Go and do your work with all your might and let God be your guide." Once more did Dayanand make his obeisance most reverentially and humbly and retired from the city of Muttra.

Thus by the hands of Rishi Virjanand the seeds were sown in that naturally vigorous soil, well ploughed and carefully prepared. Deep down were they buried in order to grow with the greatest possible luxuriance. The hopes of that enthusiastic, labour-loving and painstaking gardener were destined not to be disappointed. They were rather thoroughly and completely realized. The seeds took time in sprouting and growing, but when they grew, all round was seen a field full of beautiful verdure presenting a ravishing scene to the eye.

"A Thought and a Prayer."

- Il. How can I ever feel alone
 When God is everywhere!
 My eyes I shut and Him I see
 He's in the trees, He's everywhere!
 The God who is my Love.
- 2. I'm quite alone in this big world
 That's sure as sure can be!
 There's none to call me his, nor care
 Whate'er becomes of me—
 Except the God of Love!
- 3. But surely then I'll with Him live!
 He's mine! I'm His! He's there to care—
 To see—to love—to guide—to chide!
 He'll never fail nor go away!
 The God who is my Love.
- 1. He ever WAS and e'er WILL BE
 The God who's everywhere!
 He's in the flowers—in you—in me—
 And in the smallest thing there is
 The God who is my Love.
- Him none can cheat; nor to Him lie
 For He is everywhere!
 He's in your heart, your mind, your soul
 He's in the highest—lowest—all!
 The God who is my Love.
- 6. Dear Lord, then take me soon to Thee
 I'm very lone and sad away!
 I want Thee so! I fain would rest
 In thy dear arms! So close my eyes—
 Dear God who art my Love.
- 7. I praise Thee here, I'll praise Thee there
 For all Thou art and wer'st to me—
 To mankind all both great and small—
 They all are Thine! Thou art in all—
 Dear God who art my Love.

ELIZABETH ARNOLD.

"The Lizard."

Dear little friend who cam'st in fullest trust. To sit before me as I sang the prayers
Of Vedic times at eventide!
Alone I chanted in the falling darkness,
With ne'er a thought that any one was there.
To lift with me to happy worlds in prayer
Of Vedic times at eventide!

But lo, when I perceived thee all so still
'Twas writ upon thy very face and form
Sitting so close and gazing listfully!

So near—so trustful and so piteous mute!
Asking me all those knewest how
"Oh friend who hast a voice and know'st the way
Lift me with thee into that world of God
Of Vedic times at eventide!"

ELIZABETH ARNOLD.

Our Library Table.

(BY PROFESSOR SUDHAKAR, M. A).

My Heresies and "My Resignation" or the Sequel to My Heresies." By F. T. Brooks, Theosophist-at-Large. Vyasashrama, Mylapore, Madras 4 As. In these two pamphlets Mr. Brooks points out his differences with the present Theosophic Movement under the leader-ship of Mrs. Besant and traces the slow and gradual severence of his connection with it. The differences are as follows:—

- a. He believes in the paramountcy of knowledge, over Feeling or of Plain Truth over Beautiful Sentiment.
- b. He took up the study of the Gita and the Upnishads much against the kindly wishes of Mrs. Besant.
- c. He belongs to a different school of training. While Mrs. Besant's widespread authority over her followers is entirely founded on the professed clairvoyant vision and psychic hearing of superhuman Adepts or Masters, Mr. Brooks is forced from the standpoint of his own inner training to characterise the whole position as unsound.
- d. His peculiar position as an (efficient but) independent public worker in the (professedly non-sectarian) Theosophical Society goes much against the desire of Mrs. Besant.

Now Mr. Brooks concludes from these differences that they are in no way inimical to the fundamental professed "objects" of the Theosophical Society which he still sticks to. Mrs. Besant herself has reiterated times without number that once Universal Brotherhood is granted, all minor differences of opinion (such as recounted above) are welcome. Then what has led to the severing of connections? Mr. Brooks considers that the Theosophical Movement as

now conducted by Mrs. Annie Besant is converted into a petty sect of sentimental enthusiasts loudly claiming to be unsectarian and charged with a "Universal Mission" which their very narrowness disproves and into a more or less secret clique of fanatical busybodies interfering with free moral, intellectual and spiritual expansion while loudly claiming to prepare the way for the coming of a Lord of Universal Compassion and Wisdom whom they alone claim to know, but whom the palpable sectarianism of their attitude to other movements and workers proves them unfit Thus being unable to sell his conscience and remain in the 'live' part of the Esoteric Section, Mr. Brooks after seventeen years of membership severs his connection with the 'Theosophical' Society and is resolved not to rejoin unless Mrs. Besant gives up her esoteric methods of control or is replaced by one who clearly sees the evil of such methods and accordingly shuns them. We shall recommend the perusal of these two pamphlets to all true lovers of Theosophy in India and to all those who are already under the influence of the " Mahatams of the White Lodge."

II. Mrs. Besant and the Present Crisis in the Theosophical Society by Eugene Levy, London H. J. Heywood Smith 47 Redcliffe Square S. W.

(One Shilling net).

This book is introduced with a prefatory letter by M. Edouard Schuré, in which that great French writer points out his reasons for resigning his membership of the Theosophical Society. He considers the renewal of alliance of Mrs. Besant with Mr. Leadbeater, a learned "Occultist, but of an unsettled disposition and doubtful morality" as clearly derogatory to the prestige of Theosophy. He thinks that the affair of Alcyone and the founding of the Order of the Star in the East "is first and foremost an engine of war invented for making a breach in the independent Theosophy of the West." He also considers Mrs. Besant guilty of insincerity when she tries to misrepresent the teaching and personality of the German Theosophist Dr. Steiner who

seems to be both by talents and influence a rival of hers in the West. These charges of M. Schuré are further substantiated in the body of the book by M. Lévy who produces documents and gives facts sufficient to condemn narrowness and bigotory that characterise the present leaders of the Theosophic Movement. The recent "Krishna-Christ-Maitreya" farce raised a storm of agitation not, only here but abroad. We wonder how Mrs. Besant can justify her claim that Theosophy is not a sect. Theosophy has its prophet (the coming Christ-now Krishna Murti), its Masters, Messengers, its Gospel, its message of salvation for the believers, its troop of obedient automata who have denied their reason and submitted to the sweet will of the Masters. If all this does not make Theosophy a sect or a cult, then what is it? The reader will find in the book much interesting material, for it reveals the inner working of the Society and brings to light the conduct of certain workers and the motives by which they are prompted in their public dealings. Mrs. Besant seems to be prompted by the desire of Universal synthesis of Religions but the methods she employs are certainly doubtful and dangerous. To deify a single individual and call him by the sacred names of Budha, Christ, Krishna and Maitreya, to induce different people to submit to his authority without knowing his personality and its force does in no way further the unification of Religions. Unification does not mean mechanical compounding of ingredients, it is a growth, a natural process of thought-a development based upon the harmony of relations and unity of aspirations. Another unnatural feature of the Theosophical Movement becomes prominent when we consider that it believes in the "preparing of the coming Lord "-that young lad Krishna Murti is being prepared-how unnatural does it sound? And Mrs. Besant and Mr. Leadbeater are the proclaiming messengers. We also believe in Mastersthe mighty spirits who come to this world from time to time to lift up fallen humanity. But they are human beings with tremendous forces of Spiritual life acquired by right-living and right-thinking in their former lives,

What we do not believe is that they need heralds. They come, and whenever they come, they come inspite of messengers. They are sufficient in themselves to make an impress on humanity. They shine through their intrinsic worth. Mrs. Besant need not waste her energies over her useless esoteric propaganda. Until the Lord comes, she may serve humanity through so many other useful channels and she will be long remembered for her good work done on earth. When the Lord comes and we find that he is really the Lord we shall welcome him and join hands with Mrs. Besant to further his message of Peace and good—will. We were struck with horror by reading the following quotation which the author has copied from the Adyar Album and which was written by Mr. Leadbeater.

"What can I say to you of your President that you do no know already? Her colossal intellect, her unfailing wisdom, her unrivalled eloquence, her splendid forgetfulness of self, her untiring devotion to work for others,.....these qualities, these powers are but a small part of her greatness..... there are other qualities, other powers of which you can not know, because they pertain to the secrets of Initiation. She is a pupil of our Masters; from the fount of their archaic wisdom she derives her own......Think, therefore, how great an honour it is for you 'that you should be permitted to work under her......Think how watchful you should be to miss no hint which falls from her lips, to carry out exactly whatever instructions she may give you. Remember that because of her position as an Initiate she knows far more than you do..........Therefore her actions must certainly be governed by considerations of which you have no conception. There will be times when you cannot understand her motives, for she is taking into account many things which you can not see and of which she must not tell you. But whether you understand or not, you will be wise to follow her implicitly just because she knows. This is no mere supposition on my part, no mere flight of the imagination; I have stood beside your President in the presence of the Supreme Director of evolution on this globe and I know whereof I speak. Let the wise hear my words and act accordingly."

We would ask the reader to point out to us a superstition grosser in its form than this. This is mystification of the worst type. To believe Mrs. Besant implicitly, to accept her deliverances unquestioningly is intellectual slavery which deserves united denunciation on all hands and we are sure Mrs. Besant would be the first to repudiate such slanderous charges against her. We will be glad to know if she has done so already. The book deserves wide circulation in India for here slavery of every type germinates so quickly—the people being so trustful. 2,400 German Theosophists being unable to subject themselves to the ruling Autocracy in the Theosophical Society have severed their connection with it or, what is still better, have been driven out of it. Western people are averse to taking beliefs on trust, without rational justification but people here have not sufficiently learnt that lesson yet. It is, therefore, the duty of all who love and honour Truth and Reason to check the revival of dangerous medievalism under the attracting garb of "scientific esotericism."

III.—For India's uplift, by Annie Besant price As. 12 (G. A. Natesan & Co., Madras.)

We really feel great pleasure in going through the pages of this useful volume published by Messs. G. A. Natesan & Co., the most enterprizing firm of our country. It contains a comprehensive and exhaustive collection of Mrs. Besant's speeches and writings on Indian questions. The selection is wisely made and the subjects dealt with cover a wide field. It would be a truism to say that the book contains the most practical expression of Mrs. Besant's Theosophy. Almost all of the speeches given in it are free from the vitiating esoteric pretensions generally made by the leading Theosophists. We have every sympathy with the practical work of Theosophy that makes for India's uplift. Mrs. Besant can do much good to our country as she has already

done, provided she uses her enormous energies on the physical plane unhampered by Mahatamic visions. The present volume, as we have already said, will prove extremely useful to all who want to be acquainted with the burning topics of the day such as "the Education of Indian Boys and Girls," 'Education of the Depressed Classes,' the Question of Moral and Religious Instruction,' the Industrial Development of India,' the Indian Unrest and the true Relation that should exist between England and India.' All these subjects are treated with Mrs. Besant's well-known clearness of thought and boldness of pronouncement. The lectures are full of inspiring and most practical suggestions and we recommend their perusal to all who have the good of the country at heart.

IV. The "Friends of India" Series—publishers Messes.
G. A. Nateson & Co., Madras—at As. 4 a copy.

This series is a most welcome addition to the biographical and political literature of our country. It reminds us of the unselfish services and labours of some of the eminent Englishmen who have helped our country in her struggles towards progress. The biographies are neatly printed and contain copious extracts from the speeches and writings of the personages described. Each volume has a nice frontispiece. The volumes before us comprise sketches of Lord Minto, Lord Macaulay, Henry Fawcett, Edmund Burke, John Bright, Charles Bradlaugh. We would recommend the perusal of this so very cheap series to all students of Indian History and to others interested in current events.

V.—The Right Hon'ble. Syed Amir Ali—a Sketch of his Life and Career—Price As. 4. (G. A. Nateson & Co.)

This sketch belongs to the series entitled "Biographies of Eminent Indians." It contains a vivid account of Mr. Amir Ali's eventful career, his maifold activities, social and political, and his services to the Moslem community in particular.

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